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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I SUBMIT to the consideration of Mr. Faber and your readers, my reasons for rejecting the application of Daniel's *symbolical little horn of the he-goat* (chap. viii. 9.) to the spiritual empire of Mohammed, and for adhering to the interpretation of those writers who apply this symbol to the Roman power.

This little horn does not come up *after the fall* of the four horns, which arose in the kingdom of Alexander; nor is there the least intimation given, that previous to the appearance of the little horn the four horns were broken. On the contrary, the little horn comes out of one of the four pre-existing horns; and the angel, who interprets the symbols, declares explicitly, that the power which this little horn prefigures shall stand up in the latter time (or *at the end*) of their kingdoms.

As Mr. Faber's application of this symbol to Mohammedism, which arose more than six centuries after the fall of the last of the Macedonian kingdoms, is quite opposed to the sense of our authorised translation, he endeavours to remove this chronological objection by a criticism upon the Hebrew word which in our version is rendered *latter end* \*. But in this criticism he takes no notice of the meaning of the particle which is prefixed to that word. Being unacquainted with the Hebrew, or its sister dialect the Arabic, I cannot meet Mr. Faber on this ground; and it may be thought to savour of presumption if I make any

remark upon the subject: but as I recognise in the Hebrew word *אחרית*, with the prefixed particle *ב*, the phrase *אחרית* *beakheret* (of Arabic original), which is common in some of the dialects of the east, I shall just take the liberty of stating, that I think it may, with the strictest propriety, be rendered *at, or in the end*, but by no means *after the end* \*.

Now the English phrase *at the end*, suggests to our minds the *moment* or *period* of time which immediately or nearly coincides *with the end*; and not a point of time removed *from the end* by a long interval. To illustrate this: the Anglo-Saxon dynasty of England expired at the Norman conquest, in A. D. 1066; and the union of the crowns of England and Scotland, in the person of James the First, happened in A. D. 1603. Therefore, to use the very words of Mr. Faber, in the criticism above mentioned, the union of the crowns happened "*some time after*" the Anglo-Saxons "*ceased to reign*†." Yet I ask Mr. Faber, whether it could with any degree of propriety be said, that the union of the crowns

\* I would not have ventured on this remark, unless I had been supported by the opinion of a learned friend, whom I consulted on it.

† Mr. Faber, in the note above referred to, paraphrases the expression "*at the end of their kingdom*" (which he admits to be the proper rendering), by the following words; viz. "*some time or other after they shall have ceased to reign*." Surely this is not legitimate: it is as if Mr. Faber were to say, that the phrase "*at the end*," is synonymous with "*some time or other after the end*."

\* Dissert. vol. i. p. 28, note. 1st edit.

happened *at the end* of the Anglo-Saxon kingdom? — I am persuaded that, were such language used with respect to the chronology of these two events, the absurdity of it would be seen at once. How then can it be said that the Mohammedan empire, which was not *in existence* till the year of our Lord 622 (the date of the Hegirah), arose *at the end* of the Macedonian kingdoms, the last of which (Egypt) was annihilated by Cæsar, in the year before Christ 30? I cannot therefore receive that interpretation of the *little horn of the he-goat*, which applies this symbol to a power that arose more than six centuries *after the end* of the Macedonian kingdoms.

My next objection to Mr. Faber's interpretation is, that the history of Mohammedism does not in any respect answer to the actions of the little horn. Dan. viii. 11, the little horn "*took away the daily sacrifice, and cast down the place of his sanctuary.*" V. 12. "*An host was given him against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground.*" V. 13. "*By the transgression of desolations (set up by this little horn) the sanctuary and the host were trodden under foot.*"

In order to apply this part of the prophecy with accuracy, it is necessary that we should give the closest attention to the meaning of the symbolical language in these verses.

The above expressions are capable of two meanings: a literal, and symbolical. In their *literal* sense, they can be applied only to the Levitical economy; to that external service, and those literal sacrifices, which took place in the *temple made with hands*. In their *literal* sense, therefore, the expressions "*the taking away the daily sacrifice, and placing the abomination that maketh desolate,*" could only be accomplished while there was a literal sanctuary; i. e. before the destruction of Jerusalem and its temple. They could not then be *thus* accomplished, by the arms and superstition of Mohammed; since the temple and city had been

destroyed more than five centuries before the date of the Hegirah.

When the above language is used in a *symbolical* sense, the *church of Christ* is the *temple, or sanctuary*; and the *worship of this church, the daily sacrifice*. But even in their symbolical sense, the words *temple* and *sanctuary* have two distinct significations:

1st. They sometimes signify, as in Revel. xi. 1, the *spiritual church, comprehending the whole Israel of God upon earth, as distinguished from the external or professing church*. When used in this sense, the prayers and supplications and praises of the saints, are meant by the *daily sacrifice*. With the worship of this inner sanctuary, no human, nor even angelic power, can interfere. Rom. viii. 35—39. "Who," says St. Paul, "*shall separate us from the love of Christ?*" Here it is, that, amidst all the corruptions of external churches, a holy fire burns unextinguished and unextinguishable. This fire is indeed unseen by men, and unknown to them; but it is the joy and admiration of the celestial armies, and it never blazes with a brighter lustre, than when encircled with the flames of martyrdom.

Every external church, which holds the fundamental truth that *God was in Christ reconciling the world unto himself*, has, I should conceive, an *inner sanctuary*, in which there are some spiritual worshippers, "*a remnant according to the election of grace.*" Nor can I possibly think, notwithstanding the ingenious remarks of Mr. Faber to that effect, that the *little horn of the he-goat*, whatever power may be represented by that symbol, can possibly have eradicated the *seed of God*, even from the deeply depressed and degraded churches of Turkey\*. The

\* Dissertation, vol. i. pp. 249, 250. 1st edit. The prophet Elijah, 1 Kings ix. 14—18, reasoned in the same manner as Mr. Faber, though with much better evidence: but God shewed him that the inner sanctuary of the church of Israel still contained a goodly remnant.



daily sacrifice of the *inner sanctuary*, has, I have no doubt, continued to be offered up, even in these churches \*. And it appears to me, that no *abomination of desolations* can so prevail as to trample completely under foot *this sanctuary*, or take away its daily sacrifice. The worshippers in it may be persecuted; their bodies may be destroyed; they may be given into the hand of a tyrannical power; but in every generation there will be some hidden fearers of God, who worship him in spirit and in truth.

2dly. The symbolical temple, or sanctuary, at other times signifies the *visible, external, professing church of God*. In this sense the word is used in 2 Thessal. ii. 4. Of this temple, the daily sacrifice is a *form of sound words, suited to the spiritual worship of the Father through Jesus Christ, the one mediator between God and man*; and also the *due administration of the sacraments*. Of this temple, the daily sacrifice is taken away when this form of sound words no longer remains, and when the worship of God, through Christ alone, is corrupted and obscured, by superstitious veneration for the Virgin Mary and the saints, or by any species of creature worship. It then ceases to be the *daily sacrifice ordained of God*, and is no more worthy of that name, than were the abominable offerings made in the *literal temple* by order of Antiochus Epiphanes.

The *trampling this sanctuary under foot, and setting up the abomination*

\* A most respectable character abroad mentioned it to me some years ago, as a fact which he had heard, and to which he gave credit, that there were some thousands of *praying Christians* in Constantinople. I regret much that I did not particularly ask his authority for this remarkable circumstance. I believe it was derived from some Greek, or Armenian, well acquainted with the state of Turkey. The existence of some real Christians, even in the Greek churches which groan under the yoke of Mohammedan tyranny, is rendered probable by facts mentioned in the Third Report of the British and Foreign Bible Society, Appendix, p. 32.

of *desolations in it*, signify the oppression of the visible church by some tyrannical and anti-christian power, set up, and exerting its authority, *within the church*; changing the times and laws of the church; lording it over the consciences of men, and persecuting all who dissent from it.

If this be the proper signification of the symbolical language in Dan. viii. 11—13, then it appears to me perfectly obvious, that these verses cannot possibly apply to the *Mohammedan superstition*. Mohammed, it is true, propagated a false religion. By the terror of his arms on the one hand, and the allurements of pleasure and ambition on the other, he induced many of the corrupt professing Christians of the east to apostatize. And it is equally true, that the empire which he founded has at all times grievously oppressed the Greek Christians. But I deny that Mohammedism took away the *daily sacrifice* of the eastern church. That sacrifice was taken away, before the Moslems invaded the Greek empire, by the gross corruptions prevailing in the church, and by its superstitious veneration of the Virgin Mary and the saints. The *abomination of desolations* was set up in the Greek as well as the Latin church, by the Roman emperors, when they gave an anti-christian precedence and tyrannical authority to the popes and patriarchs.

*Mohammedism* has (as is observed above) oppressed the persons of the Christians; but so did the heathen emperors: yet the heathen persecutions, grievous as they were, are never styled a *taking away of the daily sacrifice, or placing the abomination of desolations, or treading the sanctuary under foot*.

*Mohammedism* is an *opposing superstition*; but it is a *superstition without the church*, and cannot therefore be an *abomination of desolations in the church*. The successors of Mohammed have never interfered with the worship or internal administration of the Greek church; nor have

they erected or exercised a spiritual tyranny *within* that church; or even refused to tolerate its worship: how, then, has Mohammedism *taken away the daily sacrifice*, or *placed the abomination of desolations*?

It is said by the angel in the 24th verse, that this little horn shall destroy the mighty and the holy people. If by the holy people, in this verse, the *Jews* be intended; has Mohammedism *peculiarly* destroyed them? If the *saints of the Christian church* be meant; then has Mohammedism ever persecuted any professing Christians *as saints*? I believe not. On the contrary, the commission of the Saracens was strictly limited: they were to hurt the corrupt Christians, those who had not the seal of God on their foreheads, Rev. ix. 14. The Turks were to slay the third part of men, whose characters are described in Revel. ix. 21, worshippers of demons, idolaters, &c. If any of the Israel of God, the holy seed, suffered in these calamities, they suffered not as *saints*, but as *men* belonging to an external church that was deeply corrupted.

Further, if Mohammedism *did* take away the daily sacrifice, and *did* place the abomination of desolations, and *did* destroy the holy people; these certainly were the *greatest evils* which it brought upon mankind; unspeakably greater than any *temporal* sufferings which it was instrumental in inflicting. How then comes it, that, in describing the calamities which were brought upon the eastern Christians by the two Mohammedan woe-trumpets, in Rev. ix., the Holy Spirit does not say one syllable of *their taking away the daily sacrifice*, or *placing the abomination of desolations*, or *treading the sanctuary under foot*, or *destroying the saints*? How is it that no hint is given, in any other part of the Apocalypse, of such effects being produced by these trumpets? If Mr. Faber's interpretation be true, it is evident that the Holy Spirit has, in detailing the history of the two first woes, left out the chief circumstances

of these woes, and detailed those of less importance. But as it is impossible to conceive that the Spirit of God would do this, it follows that the interpretation which makes it necessary to suppose that he did, cannot be the true one.

Indeed, so far is Mohammedism from having *taken away the daily sacrifice*, and *placed the abomination of desolations*, that we have lately learnt that in the very centre of its empire, between the Tigris and Euphrates, more than two hundred Christian churches, which were *persecuted by the Greek emperors*, have, by the *followers of Mohammed*, been *tolerated*, in the profession of a pure and unadulterated Christianity, to the present day\*. How can Mr. Faber reconcile this wonderful discovery with his reasonings in vol. i., pages 249 and 250, 1st edit.? †

In verse 25 it is said that the little horn shall at length "*stand up against the prince of princes* (Messiah), *but shall be broken without a hand*." This *standing up* evidently means an open and most daring opposition. If, therefore, this little horn were Mohammedism, we might expect to hear something of its yet future opposition to the Messiah, in the book of Revelations. But it only appears there in the two first woe-trumpets, which are already

\* Vide Christian Observer for October 1807, p. 656.

† In the remarks contained in the passage alluded to, which are quoted with much approbation in the Christian Observer for 1806 (vol. 5) p. 619. I think Mr. Faber has not adverted to the different senses in which the words *temple* or *sanctuary* are used in Revel. xi. 1. and 2 Thes. ii. 4. I think that in Dan. viii. 13 the sense of the word *sanctuary* is precisely the same as that of the word *temple* in 2 Thes. ii. 4; and, consequently, that the *sanctuary* trodden down by the abomination set up by the *little horn of the he-goat*, is the same as the *temple* in which the *man of sin* sat shewing himself to be God: viz. the external professing church of Christ. But it is obvious that the *man of sin* never sat in the *temple* mentioned in Revel. xi. 1.



past; and its power is evaporated, or dried up, under the sixth vial, expiring without any apparent struggle. In exact conformity to these predictions, it is perfectly obvious, to every attentive observer, that the Mohammedan superstition and power are now dying a natural death; nor is there any apparent probability of their standing up against the Messiah at a future period.

The above are my reasons for rejecting Mr. Faber's interpretation; and I shall now state, as concisely as possible, why I think those interpreters right who apply the little horn to the Roman power.

The Romans became a horn in the east, rising out of the kingdom of Macedon, when it was reduced into a Roman province, in the year A. C. 148. The rise of this horn has therefore a precise chronological correspondence with that of Daniel's little horn of the he-goat. From Macedon the Roman conquests extended to the south, to the east, and towards Judea, by the reduction of Achaia, Asia Minor, and Syria. The Roman horn waxed great, unto the host of the symbolical heaven, and cast down some of them to the ground, when Pompey took the city and temple of Jerusalem, slew some of the priests employed in the sacrifices, and entered the holy of holies (A. C. 63). The Roman horn magnified itself to the prince of the host, by crucifying the Lord of Glory. It took away the *literal* daily sacrifice, and cast down the *literal* sanctuary, when Jerusalem was taken by Titus. *An host was given it against the daily sacrifice of the Christian church by reason of transgression*, after the empire became Christian. It then *cast down the truth to the ground, and placed the abomination of desolations*, when it gave a tyrannical authority over the church of Christ to the popes and patriarchs, and established the creature worship of the Virgin Mary, the saints, and their images. And the Roman power has in every age destroyed the holy people, whether Jews or Christian saints.

It is probable that the Roman horn will again raise itself up in the east, will possess both the capitals of the Roman empire, and stand up against the prince of princes. This will happen at the awful time when the apocalyptic beast shall become, more *emphatically* than he has yet been, the beast that *was* and *is not* and yet *is*; when, in union with the false prophet, and the ten kings *who receive power with the beast one hour*, he shall gather together the armies of his empire, to war against the *word of God*. This horn shall then be broken without hand, by that stone which is cut out of the mountain without hands. Dan. ii. 45.

It deserves particular consideration, however, that the *standing up of the little horn* against the Messiah forms no part of the *vision*. Daniel did not see this final action of the horn; but it is added in the explanation given by the angel Gabriel (v. 25.) The *vision* seems to extend no further than the period during which this *horn* and the *abomination of desolations set up by him*, were to trample the sanctuary under foot. The *vision*, therefore, ends with the 2300 years, and precisely at the moment when the cleansing of the sanctuary by judgment commences. The *explanations of Gabriel* extend somewhat further, and lead us to the time when the Roman power shall be destroyed at the battle of Armageddon.

Mr. Faber objects to the above interpretation, that a *horn* is never used as an emblem of an universal empire. I answer that this is taking for granted the very question in dispute. Besides, as it seems not to be the view of the Holy Spirit to give, in this vision, a prophetic history of the *Roman empire*, which he had already done in two former visions; but to give a history of the *Roman power*, as exerted against the Jewish and Christian churches, and chiefly in the east\*; there is a peculiar

\* Even the spiritual power of the popes in the western or Latin church was chiefly derived from the eastern emperors.

propriety in the Roman power being represented by the symbol of a *horn*. Had a *beast* been introduced on the scene of this vision, we must have had a repetition of what had already been twice revealed.

In this vision we have a great event, and a prophetic period, not revealed previously; viz. the destruction of Jerusalem by the Roman power, and the 2300 years. The annunciation of that event and this period, was worthy of a distinct vision; and there is consequently no room whatever for Mr. Faber's objection, that the above application of the symbol makes Daniel liable to the charge of unvarying repetition.

Mr. Faber's remaining objection to the above interpretation is founded upon the assumption that Dan. xi. 31, and xii. 11, do not refer to the *same abomination of desolations*. This I cannot admit; nor am I singular in thinking that these two passages relate to the same event; as your correspondent "the Inquirer" is of the same opinion: and he maintains, with the greatest probability, that Dan. ix. 27 contains the prediction of the *abomination of desolations* mentioned by our Lord in Matt. xxiv. 15.

This paper is already so long, that I can only mention, without enlarging upon it, an inconsistency into which Mr. Faber seems to be led, by the interpretation of the little horn of the he-goat which he has adopted. The angel in Dan. xii. 11 informs us, that the 1290 days are to be calculated from the *taking away of the daily sacrifice*, and *setting up the abomination of desolations*. Now, though Mr. Faber dates that period from A. D. 606, his theory obliges him to maintain that the *daily sacrifice of the Greek church* was not taken away till the reduction of Constantinople by the Turks in 1453\*.

I hope, sir, that the freedom with which I have canvassed some of Mr.

Faber's positions will not be understood as implying any disrespect for the learned author. I think his work has introduced a new era in the study of prophecy, by establishing certain first principles, and a more accurate mode of reasoning; and though I differ from him in the application of some of his principles, and think he has erred in some very material points, I yet hope that what I have in view in stating my sentiments is the investigation of truth.

I am, &c.

TALIE.

*To the Editor of the Christian Observer.*

THE following is an attempt to explain an obscure and difficult passage of the Hebrew Scriptures. I am by no means confident that I have succeeded; indeed it would be great presumption in me to assert that I have accomplished that in which so many eminent biblical critics have failed. I shall first give the translation of the passage which I propose, and then endeavour to support it by a few notes and observations.

EZEKIEL XIII. 17—21.

"Likewise thou, son of man, set  
"thy face against the daughters of  
"thy people, which prophesy out  
"of their own heart, and prophesy  
"thou against them; and thou shalt  
"say, Thus saith the Lord Jehovah,  
"Woe to the women that apply<sup>1</sup>  
"cushions<sup>2</sup> to the arms<sup>3</sup>, and make

<sup>1</sup> *Apply.*] To put any thing upon. Job xvi. 15. "I have put sackcloth upon my skin." Not sewed, as the English Bible. See Parkhurst in *voc.*

<sup>2</sup> *Cushions.*] כסותות. Arab. *Cervicalia*. Syr. & Vulg. *Pulvillos*. Sym. *ὑπαγκωνια*, cushions for the elbows to lean upon.

<sup>3</sup> *Arms.*] אצילי יד. LXX. & Sym. *αγκωνα χειρος*. Hexapl. *τοὺς βραχίονας αὐτῶν*. יד may be regularly in *regimine* with כל קומה following. See Parkhurst in כסת.



"veils<sup>4</sup> for the head of every statue<sup>5</sup>  
 "to ensnare souls. Will ye en-  
 "snare the souls of my people, and  
 "shall ye save your own souls alive?  
 "And will ye profane me among  
 "my people by handfuls of barley  
 "and pieces of bread, that ye may  
 "slay the souls that should not die,  
 "and preserve the souls that should  
 "not live, by your lying to my  
 "people that hearken to your lies?  
 "Wherefore thus saith the Lord  
 "Jehovah; Behold, I am against  
 "the cushions with which ye en-  
 "veigle souls into the flower-gar-  
 "dens<sup>6</sup>, and I will tear them from  
 "your arms, and I will set the souls  
 "at liberty, even the souls that ye  
 "have enveigled into the flower-  
 "gardens. Your veils also will I  
 "tear,"—&c.

In this passage there seems to be a reference, not only to the arts of divination practised by the false prophetesses among the Jews, but

<sup>4</sup> Veils.] LXX. ἐπιβόλαια. Syr. Operimenta. Arab. Vittas.

<sup>5</sup> Image, or statue.] קומה. By this word, the proper Hebrew word for an image, statue, or pillar consecrated to idolatrous worship, מַצֵּבָה (see 2 Kings x. 26, 27, xvii. 10). is rendered in the Samaritan, Chaldee, and Syriac versions; and on their authority it is proposed to render it *statue* in this place. Ezekiel lived at a time when the Hebrew language was corrupted by a mixture of Chaldee words and idioms. It is to be observed, that Ezekiel never uses the Hebrew word מַצֵּבָה but once (ch. xxvi. 11), and then it does not mean a statue, but *strong garrisons*, according to the English Bible; a *strong fortress*, according to Newcome. "It is not impossible that every statue may refer to images of different sizes." Newcome.

<sup>6</sup> Flower-gardens.] פרחות, from פרח, to bud, blossom, sprout ont. As a noun, פרח, the flower-bud; noun fem. plural, flower-gardens. Tremellius and Junius, *floralia*. Margin of English Bible, *gardens*.

also to festivals celebrated in honour of the idols then worshipped by them. See viii. 14: "Behold, there sat women weeping for Tammuz." These festivals, like those among the Greeks and Romans, were held in gardens consecrated to idolatrous worship (comp. Is. i. 29, lxxv. 3, lxxvi. 17), and probably to that of אֶרֶס or Venus. From Varro we learn that places of this kind, in which were public stews, were called *floralia* by the Romans. De Re Rust. i. 23. See Parkhurst in *THE*. The images of the idols were laid upon couches (in the same manner as the ancients at their repasts), their heads being crowned with garlands, or covered with veils. Dr. Shaw (in his *Travels*), Parkhurst, and Newcome, approve of taking the expression of *applying cushions to the arms*, in the sense of persons reclining at ease on their couches, and partaking of banquets in the eastern manner: and in the feast of the Παναθηναϊα, the statue of Minerva was covered with the πεπλος, and laid upon a couch strewed with or composed of flowers. The *handfuls of barley* and *pieces of bread* may signify, as generally understood, the wages of divination given to these prophetesses, or, probably, the cakes used in idolatrous sacrifices. The passage, thus explained, is a denunciation of vengeance against the false prophetesses, who seduced the Israelites to partake of the idolatrous feasts in the consecrated groves, by predicting peace and happiness to their votaries, and threatening evil to those who continued steadfast in the worship of Jehovah.

ALBANUS.

For the Christian Observer.

OF TEMPTATION.

Watch, and pray, that ye enter not into temptation. MATT. xxvi. 41.

1. It must appear obvious to every considering mind, that men, in their present situation, labour under many disadvantages, in accomplishing their

duty to God and to each other : that they are in a state of probation, or trial, with respect to their moral character, which necessarily implies the meeting with opposition and difficulty in a consistent course of religious obedience. To be in a state of trial, or temptation, does not necessarily imply an inward propensity to evil ; for Adam, who was created in righteousness and true holiness was seduced from his allegiance to Almighty God, and by violating a positive precept, given to him in Paradise, brought ruin upon himself and all his posterity. If allurements to evil exercise so powerful an agency, where the inward frame and constitution of the mind is pure and good, their influence must be greatly strengthened when there is a fund of depravity ready to be acted upon, a decided bias towards iniquity ; when the force of external temptations is combined with internal degeneracy, so that they coincide with and mutually aid each other in their assaults upon the children of men.

There is no state or condition of life in which we are warranted to expect a settled peace, a permanence of security and happiness ; since we reside in a hostile country, where vigilant attention and courageous resistance are continually necessary to our safety and preservation. We are vulnerable in every part ; there is no circumstance or situation in life without its snares and entanglements ; and we are perpetually exposed to the influence of those things, that are either incentives to sin, or trials of our integrity. They who best know themselves, and have had the most ample experience of the power and energy of their spiritual enemies, will with the greatest fervency and humility urge that petition, which our Saviour taught his disciples, "lead us not into temptation." Since it appears, therefore, from the holy Scriptures and constant experience, that temptations and trials constitute essential parts of the divine plan of govern-

ment, as carried on in the economy of this world ; and that our temporal and eternal welfare is closely connected with our behaviour under them ; it highly concerns us to form some acquaintance with the nature of temptation, and the means of most successfully resisting it.

2. In common language, to tempt signifies, to seduce men from good to evil, to place before them motives and inducements which have a tendency to allure them to the commission of sin. This is the most usual sense in which the term is employed. But it is also frequently met with in the sacred writings under a different signification, being applied to afflictions and persecutions. And sometimes it implies the trial of a man's virtue, a mode of discovering his character and detecting what is in his heart. In this latter sense, "God did tempt Abraham," when he commanded him to offer up his son ; and he tempted, or tried, the Israelites, by conducting them during forty years in the Wilderness.

The sources of temptation are many and various. In our baptismal covenant, when we renounce the world, the flesh, and the devil, we renounce them all, as incentives to evil. The world abounds every where with matter of temptation, aptly calculated to make a strong, durable, and efficacious impression on our senses. The devil is an industrious inciter to all evil. And the gratification of our pride or avarice, our love of ease or sensuality, are the unworthy motives by which the natural man is actuated : self is the first and last end of that "carnal mind, which is enmity against God."

The frame and constitution of the body, the suitableness which subsists between the senses and their appropriate objects, although originally appointed with the wisest and most gracious designs, yet through the disorder which sin has introduced into the world, form avenues of temptation, which no man can wholly elude, and which too few are



inclined stedfastly to oppose. As the air we breathe, the food we eat, and the garments we wear, may become the vehicles of contagion, and the instruments of death, so each of our external senses may become an inlet of corruption, a medium of moral defilement and spiritual death, and that, perhaps, under circumstances where such alarming consequences have never been apprehended. I would not, indeed, be supposed to maintain, that all beauty and symmetry, order and harmony, with those several qualities of bodies which are fitted to excite grateful perceptions in the mind, are so many snares distributed through the different parts of the creation, calculated to inspire desires which it would be unlawful to cherish, and to communicate gratifications which it would be sinful to enjoy: but it may deserve consideration, whether the assiduous cultivation of an exquisite taste for what are called the fine arts, where nothing beyond the pleasure and enjoyment arising from them is the object and end, be quite consistent with the sobriety of religious wisdom, and the reserve of Christian seriousness. The more our senses are indulged, the more craving and unreasonable are they in their demands; they become despotic usurpers, which nothing but an absolute and uncontrouled dominion can satisfy. Whatever, therefore, tends to quicken our perception of sensible pleasure, and to create a greater eagerness for the enjoyment of it, unites us more closely to the world, abates the warmth of religious affections, and multiplies the occasions of temptation. Were children disciplined, at a very early period, to restrain their desires, to submit patiently to the denial of their wishes, to controul their appetite, to think slightly and meanly of corporal indulgencies, the advantages they would acquire in combating the temptations of a more mature age would be incalculable. Ought we to be surprised, that those

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young persons are extravagant, dissipated, headstrong, impatient of controul, and sensual, who have been accustomed from their infancy to listen to discourses on the exquisite qualities of food, the delights of great entertainments, the primary importance of riches, the desirableness of consequence and distinction, the advantages of a spirited competition in dress and foppery; who have had striking lessons of self-indulgence exhibited before them daily, in the example of their parents and friends; and whose appetites have been continually pampered and indulged, by the absurd fondness or the indiscreet officiousness of those around them? What is to be expected from a course of education, during infancy, the constant and direct tendency of which is to increase the force of the impressions made by sensible objects, but the predominance of unreasonable desires and intemperate passions, an alarming susceptibility of the influence of temptation, augmenting with years, rendering them insensible to the remonstrances of kindness and impatient of the restraints of discipline? The minds of children are prepared, as a hot-bed, to receive the seeds of temptation; and when the evil fruits spring up and appear, parents are astonished and afflicted, to see every flattering prospect blighted, and the objects of their cares, and hopes, and solitudes, covering themselves with disgrace, by their folly and wickedness, while hurrying on in a mad career to misery and ruin. A religious education that is comprised in formal instruction and the infusing of right opinions, without a constant attention to the training of a child, so as to render these truths practically and habitually influential upon the temper and actions in all the various occurrences of life, will be commonly found as inadequate to the purpose of controuling the inordinate passions of youth, as lectures on writing and drawing, where the auditors are not conducted in the

practice of those arts, would be insufficient to confer readiness and skill in them.

3. The strength of temptation lies very much in the strength of corruption in the human heart; and the power and success of particular temptations will depend greatly on early habits and associations, on the opinions and manners of those with whom we have had much intercourse, on natural temper, and on our state and condition in life. While there is, therefore, a susceptibility in all to be moved to evil, by the force of persuasion, the influence of example, and the restless solicitations of an unsanctified heart, professors of religion should study their own character, and, by searching with an honest impartiality to learn what are their besetting sins, discover those parts which are weakest, and most vulnerable by the assaults of their spiritual enemies. If a prudent and conscientious man were informed, in general terms, that he had a predisposition to some fatal disease, he would use all the means, with which his situation could furnish him, to acquire a knowledge of its nature, that he might guard against the occasions of exciting it: and to do otherwise, would be considered as rashness, folly, or desperation. Now every man has propensities which are pregnant with destruction to his moral constitution; the causes which are calculated to bring these into action are multiplied on every side; and the direct tendency of them is, to involve the body and soul in misery and ruin everlasting. Under these circumstances, to remain at ease, and in security, amidst the thickest shades of self-ignorance, and to venture within the sphere of every temptation with careless confidence, would seem to imply, either a stupid insensibility of the impending danger, or a stubborn disregard of the awful consequences. It may, indeed, admit of doubt, whether it be consistent with religious sincerity,

for any one to expose himself, unnecessarily and inconsiderately, to the influence of those potent temptations, to which professors of religion have fallen victims in every age of the church, leaving sad memorials of the facility with which they have been induced "to make shipwreck of faith and a good conscience."

4. The holy Scriptures instruct us, that there is an Evil Spirit of great subtlety, power, and malice, who is the enemy of mankind, and who is incessantly active in tempting them to the commission of sin. This is a matter of pure revelation; we have no natural means of becoming acquainted with the existence of Satan, nor can we know any thing concerning his formidable agency on the human mind, so hostile to virtue and happiness, but by a supernatural communication. But as there is no revelation made to us from heaven, which is not either immediately or remotely connected with our duty, so we have on this subject many warnings and admonitions, delivered by our Saviour and his apostles, concerning the snares, the wiles, the devices, and the depths of Satan. At the same time we are assured that his power is limited, that our victorious Redeemer hath triumphed over him, and that he will make his faithful followers "more than conquerors" over this dangerous and potent enemy. This wicked spirit exercises an empire over bad men, by effectually seducing them to rebel against God, to reject his laws, and refuse submission to his authority. He fills their hearts with corrupt imaginations and purposes; and, to use the language of our forefathers, it is "by the instigation of the Devil" that men are hurried on to the commission of those great crimes, which subject them to the animadversion of the civil magistrate. Nor are the children of God exempted from the hostile assaults of this indefatigable and implacable enemy; he darkens their under-



standing, perplexes their apprehensions, interrupts their devotions, invades the peace and comfort of their minds, and by a thousand artifices and stratagems obstructs their religious purposes and designs, and finally allures them to bring guilt and condemnation upon themselves, and dishonour upon their holy profession.

Although divine revelation has made us acquainted with the existence and agency of this evil spirit, yet we have no knowledge of the manner by which he gains access to our minds, nor of the mode in which he operates upon them. Since the gift "of discerning spirits" hath been withdrawn from the church, there are no direct means of distinguishing, by intuitive perception, the impulses of Satan on our spiritual faculties from the natural operations of our own minds. This, however, is not a matter of great importance to our spiritual welfare; for although a knowledge of the nature and source of certain temptations might occasionally relieve the mind from some anxiety, it would make no difference with respect to our duty and practice. We are to resist every appearance of evil; we are to supplicate for divine succour against all the motions of sin; we are to "put on the whole armour of God," that we may maintain a successful warfare against the enemies of our salvation. These are the rules prescribed for our conduct and behaviour when in circumstances of temptation, and they are quite sufficient to guide us safely through the danger, without the gratification of our curiosity by a disclosure of the nature of the tempter. Indeed, we have no distinct knowledge of the manner in which one mind influences another, even when the impressions are made through the medium of corporal organs, and by the aid of material representations. We know by experience, that human persuasion often operates with a mighty and predominant force on our views and determinations; and that an inge-

nious and eloquent discourse may surprise the passions, and fascinate the judgment, and gain such an ascendancy over the imagination, as to produce actions utterly at variance with all former principles and purposes. Since effects like these can be wrought by the agency of spirits incarnate, it is possible that Satan, as a disembodied spirit, may have access to the fancy, and by presenting sinful objects, arrayed in their most imposing forms, with great force and vivacity, accomplish his purposes of seduction and ruin. It is difficult, indeed, to determine how far the tempter can directly exalt the imagination, inflame the desires, and excite the passions; but we are certain that he cannot *determine* the will: no man can be *compelled* to do evil through his suggestions. There are, however, many circumstances, connected with our corruptions and habits, which give eminent advantages to the enemy, and contribute to the success of his assaults; as, indolence, self-confidence, a rash intrusion into scenes of temptation, a wavering indulgence of the first motions of sinful dispositions, when we neither dare so far cherish them as to bring them to maturity, nor are willing resolutely to use the means for their final subjugation. He is in a very dangerous condition, who allows himself in the habit of any known sin; since God often punishes what are regarded as smaller sins, by permitting men to fall into greater: and it is to be feared, that a man may sin away both his liberty and his conscience, so as to become inflexible to persuasion and insensible to admonition. The man who would not commit violence, or murder, must suppress the first sallies of an angry thought, and restrain the utterance of an abusive word; nor will he commit adultery, who dares not allow himself in a wanton look, a licentious word, nor a lewd desire.

It has been often said, and probably with some degree of truth,

that advantage may be taken by the tempter of the original temperament and constitution of the body, and also of certain bodily disorders, to harass and perplex, to distress and terrify, with greater efficacy and success than in a sound habit and during the vigour of health. But in making this concession it must also be recollected, that no man is capable of distinguishing the immediate operations of Satan, amidst the dark vapours of a distempered imagination; and that bodily indisposition, or a disordered understanding, have been often mistaken for the pressure of religious melancholy, and the effects of supernatural agency.

It may be further observed, that many of those doubts and fears, those horrors and alarming apprehensions, which are by various persons regarded as the indications of Satan's temptations, derive their origin from other sources. They sometimes arise from erroneous conceptions of the nature of the Gospel, or false apprehensions concerning religion in general. They spring not unfrequently from a consciousness of unfaithful walking before God, from the secret indulgence of some besetting sin; and, what may seem extraordinary, they may occur where no practical religious principles ever had existence in the soul, being merely the sudden and temporary effect of some awakening discourse or alarming judgment. The tempter is, no doubt, permitted to harass and afflict the minds of the children of God, and to distress those whom he cannot destroy; but it cannot be reasonably supposed, that he will alarm the conscience of the hypocrite, or inspire a religious dread into the hearts of those who are walking on securely in their iniquities.

5. When Satan came to assault our blessed Lord with his temptations, he found nothing in his pure and holy nature to co-operate with his hellish suggestions; the attack was repelled as soon as it was made, and no more impression left behind,

than in the track of an image after its passage over the surface of a polished mirror. It is no sin to be tempted, provided we have faithfully avoided the occasions of temptation; nor is the soul necessarily contaminated with any pollution, where the evil ideas excited in it meet with no concurrence of the will or affections. There is, however, such an unhappy suitableness between sinful objects and the desires of the heart; such a fund of ignorance, folly, and corruption, within us, that temptations seldom assail us, whatever be their nature or their source, without leaving some trace of their malignant influence behind. Our danger is not confined, however, to those allurements which would seduce us to the commission of acknowledged sin; but the best instructions may be perverted to the worst of purposes; the most useful practices be made an occasion of scandal to the good, and of mockery and scoffing to the irreligious; and even the "grace of God be turned to licentiousness." What enthusiastical notions, what monstrous opinions, what blasphemous discourses, have not issued from the unrestrained excursions of a heated imagination, where, at the beginning of the religious course, there was nothing inconsistent with seriousness and sobriety. There was never, probably, a remarkable revival of religion, since the times of the apostles, which was not accompanied with many instances of indiscreet zeal, wild extravagance, affectation of singular wisdom and sanctity, a blind attachment to tenets and points of discipline, in which were contained an incongruous combination of truth and error, of useful rules and unreasonable, wearisome, or ridiculous practices. Whether these lamentable deviations from the simplicity and purity of scriptural Christianity, like the tares sown among the good seed, are to be ascribed to the malice and power of the enemy, or whether they have their root in the imperfection and depravity of human nature, they bear the cha-



racter of powerful temptations, and operate with an unhappy influence on the church and on the world.

There are few temptations against which it behoves the serious Christian to be more upon his guard, than when he is incited to make one duty interfere with another, or is urged to extremes and excesses in his attention to religious objects. All extraordinary impressions, and singular and uncommon modes of thinking and acting, with reference to divine things, are to be strongly suspected; and we should be very much on our guard, when it is suggested to us, that something peculiar and unusual in our case and circumstances confers an exclusive privilege of deviating from the ordinary course of Christian conduct. It should also be recollected, that whether the example of our deluded brethren, or the agency of Satan, give rise to our offensive singularities, our wild opinions, or extravagant and disorderly practices, the source whence they were derived makes no change in their nature and quality; they are great evils, and merit animadversion; and as far as they are repugnant to truth, and violations of order and decorum, they call for repentance and serious reformation. Every impulse, or suggestion, that is not warranted by the word of God, is of too doubtful a character to be admitted as the inspirer of our faith or the guide of our conduct. It is surely as incumbent upon us to exercise wisdom, sobriety, and discretion, in religious concerns, as in the ordinary affairs of life; nor can any man wantonly abandon reason and good sense, without forsaking that fountain of life and truth, from which we can alone derive "the spirit of love, of power, and of a sound mind."

6. If the goodness and faithfulness of God our Saviour be often manifested in delivering his people from the power of temptation, his mercy and loving-kindness are no less displayed when he is graciously pleased

to save us from the assaults of temptation. It has, indeed, been often said, that we do not know the strength of our graces until they have been tried; and certainly, when it pleases God to place us in circumstances of trial and difficulty, we may hope for the special aid of his sufficient grace; but let us take heed how we presumptuously intrude within the boundaries of temptation, when constrained neither by duty nor necessity; lest we tempt God, and learn too soon, by fatal experience, that "he who loveth danger shall perish by it\*."

Men are frequently preserved from the commission of sin by want of opportunity to do wickedness: the restraining grace of God withholds them, as in the case of Abimelech, of Esau, and of Balaam; or the merciful interposition of Divine Providence obstructs their purposes, or withdraws the temptation. But in instances like these, the evil principle may still retain its original force, since the sanctifying grace of God does not always reach the hearts of those over whom he exercises a predominant and salutary restraint. That is, perhaps, the best and safest condition of life, in which we are least exposed to the assaults of temptation; but when God sees it expedient, for the fulfilment of his purposes, that we should endure the fiery trial, and not obtain security by antecedent precaution, we must have recourse to watchfulness and prayer, and to the counsel of holy and experienced men, with an humble confidence that the grace of God will effect our deliverance. If a man should daringly venture upon sin, or yield to temptation, with a confident expectation that after he has committed it the Divine mercy will deliver him from the consequences of it; there is something so desperately wicked in this proceeding, that it may be questioned, whether it can be incident to the heart of a person

\* Eccles. iii. 26.

truly regenerate. The deceitfulness and corruption of the heart may, indeed, plead for some one transgression, absurdly and impiously intending at the same time to repent of it, and commit it no more; but whoever has the boldness to commit sin, upon this presumption of subsequent repentance, as he can have no ground of assurance that God will grant him repentance and deliverance, he is already under the power of one of the strongest and most dangerous temptations that can possibly befall a man in this world. To make the goodness of God, and the riches of his grace in Christ Jesus, and his merciful promises of pardon and reconciliation to the penitent believing sinner, an encouragement to violate his laws, and dishonour his gospel, is a stupendous and horrible instance of such complicated wickedness, that it seems to partake more of the undiluted malignity of an infernal spirit, than to be the issue of mere human depravity. He who shall take encouragement to sin from the awful examples of backsliders recorded in the holy Scriptures, is like a man who, instead of being warned by the lights placed upon an eminence to avoid a coast where so many have suffered shipwreck, should desperately run his bark upon the rocks, because the miraculous mercy of God hath rescued a very small number from destruction. No man can pretend to have any warrant for assuring himself, that, if he sin like David, Manasseh, or Peter, God will vouchsafe to him a deliverance like theirs: the righteous judgment of God may surprise him in his sin, and leave him no space for repentance; or he may be judicially hardened, as the just punishment of his daring presumption, and thus become a monument of the divine severity, as they are of the divine mercy. A full and serious consideration of these things should be as a flaming sword, to warn men to fly from such scenes of temptation, as from the regions of

death or the mansions of the damned.

7. It hath been already observed, that a temptation hath not, necessarily, the nature of sin; neither can the plea of temptation afford an excuse for transgressing the divine law. The apostacy of our first parents, which involved in its consequences the greatest calamity that ever overtook the human race, was the effect of successful temptation: but although the righteous Lawgiver punished the tempter with the tempted, he gave no intimation, either by an explicit declaration or by his subsequent conduct, that when sin was committed through seduction, the crime was diminished, or extenuated. We are continually exposed to the operation of external causes, and it would, in most cases, be difficult to determine, which of our actions was performed without the intervention of any influence extrinsic to us. Indeed, were it once admitted that all human responsibility is abolished wherever an internal emotion, or an external action, is derived from impressions communicated to the mind by something without us, the whole conduct and business of human life would be involved in inextricable confusion. Who ever seriously regarded an act to be no longer voluntary, when it was the effect of persuasion? Yet human persuasion is influence, allurements, seduction, whenever its agency is effectual. When, by the blessing of God upon a book, or a discourse, a man is awakened seriously to consider his ways, and turn unto the Lord his God, does the manner in which he becomes religious affect the moral excellency of his character? Does vice lose its turpitude, or sin its criminality, because the world, the flesh, or the devil, hath successfully tempted men to the commission of it? Those who have slight and inadequate conceptions of the nature and malignity of sin, are often ingenious in framing excuses to diminish the enormity of their offences, and shift the blame



upon persons and circumstances: but such proceedings have their foundation in gross error, or dishonesty of heart; since no temptation is in its nature irresistible, God having promised, "with every temptation to make a way for our escape." It may have pleased God, on special occasions, and for purposes unknown to us, to permit some of his creatures to be visited with temptations peculiarly distressing in their nature, and almost insupportably oppressive by their duration: but uncommon and extraordinary cases are by no means to be regarded as the rule and measure of the Almighty's dealings with the children of men. Indeed, few things tend more to cherish spiritual pride, and to withdraw men from a serious attention to Christian practice, than the conceit of being under a singular and unexampled dispensation. It is very probable, that, on a careful examination, many of those temptations which produce great alarm and consternation in the mind, may have their foundation in some particular corrupt disposition, or evil practice, allowed habitually by him who is the subject of it. Let a man, when he is tempted to infidelity, enter into the secret recesses of his own heart, and see whether he does not indulge in over-curious inquiries and refined speculations, to the neglect of evident duties and practical godliness. Is he tempted to self-sufficiency and spiritual pride? Let him inquire whether he be not a confident and loquacious declaimer on his own attainments, and a sharp censurer of better men than himself. Let him who is distressed by suggestions to utter imprecations, or blasphemy, consider whether he indulge no malevolent passions towards his fellow-creatures, or proud impatience towards the most high God. If he be harassed by temptations to any particular species of sensuality, perhaps he may discover that he is a stranger to discipline and mortification, and under the power of habitual self-indulgence.

Is he tempted to act violently towards those who have a claim on his protection and kindness? Let him examine whether his habitual conduct towards those persons be not harsh, contumelious, and unjust.—Would professors of religion deal fairly and honestly with themselves, on these and similar occasions, they would frequently perceive, that if the Devil seem to be very busy with them in their life and actions, it is because they cherish the tempers of the wicked one in their thoughts and their desires. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed." James i. 13, 14.

The following words of an old divine, when speaking on the subject of temptation, may afford an useful general direction to those who are tempted: "Dwell as with God, and you dwell as in eternity, and will still see that as time, so all the pleasures and advantages and dangers and sufferings of time, are things of themselves of little moment. Keep your eye upon judgment and eternity, where all the errors of time will be rectified, and all the inequalities of men will be levelled, and the sorrows and joys that are transitory will be no more; and then no reasons from the frowns, or flatteries, of the times, will seem of any force to you. Be still employed for God, and still armed and on your watch, that Satan may never find you disposed to take the bait."

G. S.

*To the Editor of the Christian Observer.*

I OBSERVE in various parts of your miscellany, that you lament, on the one hand, those separations and divisions from the established church, which have now become so common; and, on the other, the great lukewarmness and formality of many

of her members: and you have inserted many things which have a tendency to check the one, and to rouse and awaken the other. I heartily wish you success in your endeavours, and would recommend to your readers a small work, published with this design, entitled: "A serious Address from a Minister to his Parishioners, tending to guard them against the Sin of Schism, and to excite them to a devout Attention to the Worship and Doctrines of the Church; in two Sermons." Sold by Rivingtons, London.—I do not recollect it to have been introduced to public notice by any Review; but it certainly merits the attention of the public; and especially that of pious ministers whose congregations are unsettled and shew a propensity to separate. It seems to have been written by a clergyman thus situated; and is published at a low price (sixpence) to encourage distribution.

The first sermon is upon Luke x. 10. "*He that despiseth you, despiseth me:*" in which the importance of the ministerial office is pointed out with a becoming solemnity, and the respect due to ministers is argued from the sacredness of the office itself. Some very appropriate remarks are also made on the spirit and conduct of those self-appointed teachers, who intrude into parishes, and spread dissension among the inhabitants; which I shall beg leave to transcribe.

"This practice of men appointing themselves to the public office of the ministry, has lately very much prevailed, to the great annoyance and disturbance of our excellent church establishment. Far be it from me to prescribe, or set bounds to men in this respect. Every man, no doubt, who steps forward as a public teacher, either has, or fancies he has, an immediate call from God.—But it is greatly to be feared, from the conduct and sentiments of some of those teachers, as they respect the ministers of the church of England, that they have presumed to run before they were sent.

"This is evident from their frequent reproaches and revilings of the ministers of the church. Were they really under the influence of the Spirit of God, as they profess to be, they would act in a very different manner towards those ministers; even those whose lives are in some measure inconsistent with the sacred office which they sustain. It is no where, throughout the whole volume of Scripture, recommended to any to revile or speak evil of the ministers of God. On the contrary, it is represented as a very heinous and aggravated sin. 2 Pet. ii. 9—11, Acts xxiii. 5."

A striking contrast is then drawn between the conduct of true Christians, and that of those who take pleasure in reviling, even the *unfaithful*, ministers of the church.

"The office of the ministry is a high and honourable office; and he, who sustains it, is not to be treated with contempt. Those who are guilty of it, surely know not what they do: they evidently have no just pretensions to Christianity. Is it the lot of a true child of God to have an ignorant or ungodly minister placed over him? He will not go about to remedy the evil by reviling and abusing him: but, considering the awful condition of him and his flock, he will flee to his heavenly Father, full of fervent charity towards their poor perishing souls, and plead with him in daily and nightly prayers, that he would look down with pity and compassion upon them, and visit them with his salvation. This would prove a man to be a Christian. And I am well persuaded, that, if this noble practice was to be adopted by every child of God, in every parish which has a minister of this sort (instead of railing against him, which is too commonly the case), the Lord would hear their prayers and convert his soul. 'Ye have not, because ye ask not; or ye ask, and receive not, because ye ask amiss.'"

The sin and danger of opposing *faithful* ministers is next pointed



out; and strikingly exemplified in the conduct of Korah, Dathan, and Abiram, towards Moses, and the judgment which followed. And the reason why God does not now interfere, in the same manner, with those who set themselves to oppose his pious ministers, and to divide and unsettle their congregations, is well explained, "not to be because it is not displeasing in his sight; but because the present is a dispensation of mercy; and he bears long with offenders, expecting that they will, perhaps, see their errors, and humble themselves before him."

The author then addresses the wavering and conscientious in very friendly language, and solemnly guards them against being too rash and hasty in their separations from the church.

"Though I think it right, and agreeable to the will and the word of God, that ye should all continue faithful members of our church establishment, and be exceedingly thankful for the privileges and means of grace with which you are favoured therein: yet, if (after much fervent prayer and meditation, much fear of offending God, and due deliberation, and without consulting at all your own inclination) any of you should think it right to separate, I do not condemn you: you *may* be acting agreeable to the will of God in so doing: *this* you ought yourselves to be *well assured of* before you do it; it is a serious business. But if, after you have separated yourselves, you endeavour to draw others after you, and strive to promote divisions in the church, then I say you are acting directly contrary to the word of God; and have no warrant from Scripture. 'Mark them,' says the apostle, 'which cause divisions and offences, *contrary to the doctrine which ye have learned*; and avoid them.' I am sure, that no *real Christian* would, upon any account, endeavour to divide a faithful minister's congregation. Neither do I myself wish to speak a word against any, who have sepa-

rated themselves from our church from conscientious motives, and who appear to be under the influence of the Spirit of God. I would have them quietly and peaceably to enjoy *their* privileges; and I would only beg of them to let us quietly enjoy *ours* also. The road to heaven is not so narrow as to *oblige* Christians of any denomination to fall out with others by the way. Though the people of God may be called by different names, and be conducted on their way by different leaders, they *may* (if they are so disposed), and *will* (if they are under the influence of the Spirit of God) avoid contentions, and preserve the unity of the Spirit in the bond of peace."

The second sermon is a sort of contrast to the first; and is designed to counteract the too common habit of church people resting in the forms of their holy religion, without feeling the power of it. The text is taken from 1 Cor. iii. 18. "*Let no man deceive himself.*" The insufficiency of a cold and formal religion, and the necessity of a change of heart, is ably argued from the services of the church, as compared with the word of God. But, as I have already occupied a considerable space in quotations from the first sermon, I shall be more sparing in making selections from this.

"The grand doctrines of the Bible are so interwoven into the services of our church, that the necessity of this change, as well as the whole method of mercy, and the way of salvation, may be discovered in almost every part. The three short petitionary sentences which are appointed to be offered up in the baptismal service, just before the water is sprinkled upon the child, evidently imply the necessity of spiritual regeneration: 'O merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised up in him.' 'Grant that all carnal affections may die in him, and that all things belonging to the Spirit may

live and grow in him.' 'Grant that he may have power and strength to have victory and to triumph against the devil, the world, and the flesh.' "

After having argued at large from these sentences, confirmed by the word of God, the necessity of repentance, faith, and holiness, in order to our salvation, the author concludes with a pointed address, first to the regenerate, and then to formalists.

" Adore the mercy of God, who has brought you out of darkness into his marvellous light; who has renewed your souls to repentance; given you faith to believe unto salvation; and implanted those holy and heavenly dispositions in you, which incline you to bring forth fruit to the honour and praise of his grace. Shew yourselves, by the purity of your hearts; and the holiness of your lives, to be bright ornaments of his church militant here on earth; and in due season, if you faint not, he will make you brighter ornaments of his church triumphant above.

" But, if you have not these proofs of your regeneration; if you have not repented of your sins, fled to Christ for refuge, and are not walking in newness and holiness of life; then you have no reason to conclude, either from the doctrines of our church, or the word of God, that you are in a state of salvation.

Whilst you continue to be deficient in these important particulars, you cannot be called true members of the church of England; neither can you hope for happiness should you die in this state. It is not the church to which you profess to belong, that can save you, though her doctrines be ever so pure and agreeable to the word of God. She calls you to repentance, to faith, and to holiness; but you refuse to fall in with her demands. Therefore she disclaims you as her genuine children; and instead of acknowledging you in the day of judgment, her services will rise up against you and condemn you. For it is not for want of light, that you are not in the way of salvation: but because you will not 'walk in the light.' Your prayer-book, the homilies and articles of our church, all point out to you, in the most plain and faithful manner, the way to heaven. They teach you, in the clearest and most simple language, what you are by nature, and what you must be by grace, before you can enter into the kingdom of God. And, therefore, if you are not saved, it will be your own fault. It is because you will not submit to her humbling doctrines; you will not renounce your sins, the world, the flesh, and the devil, and give yourselves up entirely to the Lord."

Yours,

TESTIS.

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## MISCELLANEOUS.

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### REVIEW OF THE REIGN OF GEORGE III. No. IX.

MARYLAND and Virginia lie between the 36th and 40th degrees of north latitude.

Maryland is about 140 miles long and 130 broad; having Pennsylvania on the north, the ocean on the east, and the river Potowmack on the south and west. It is deeply indented, and in-

deed almost divided into two parts, by the Chesapeak bay, which enters the land near 300 miles, from the south to the north; having a part of Virginia, as well as the eastern half of Maryland, to cover it from the Atlantic Ocean. It is about eighteen miles broad for a considerable way, and seven where it is narrowest, forming one of the largest and most commodious inlets in the world.



Virginia is about 240 miles in length, and in breadth about 200. It is bounded by the river Potomack on the north, by the bay of Chesapeake and the ocean on the east, by Carolina on the south, and by the Alleghany mountains on the west.

The history of these two provinces is different; but their soil and productions are so similar, that it will be convenient to take a connected view of these particulars.

Maryland was planted by lord Baltimore, a nobleman of the Roman-catholic persuasion, who in the year 1632, finding himself under some religious restraints, and apprehending, not without justice, that these were likely to be increased, obtained from Charles the First a grant of the lands which now constitute this province. He carried with him about two hundred persons of the same persuasion in religion, most of them of good families; and as, from the growing ascendancy of the puritan party, the penal laws against the papists were daily enforced with more rigour, many who were attached to that communion flocked to the new settlement. Thus as New-England was peopled by the severities of one religious party, Maryland was founded and built up on the prejudices of another. It is happy for man that the merciful ordinances of his Maker do not allow evil to act with its natural unmixed malignity. Diseases and deaths supply occasion for experiments, and furnish knowledge by which pains are softened and life prolonged; war creates industry, while it wastes the wealth that is produced; and religious dissensions, which preyed on the vitals and exhausted the strength of a great people, have colonized distant regions, which were destined, in after ages, to swell the riches and augment the power of their mother country.

Lord Baltimore omitted no care, and spared no expense, to advance the prosperity of his new settlement. We may reasonably attribute it to

his wisdom and moderation, that the province was in a flourishing state from its foundation. The first emigrants, instead of finding enemies in the Indians, whom they came to dispossess, were welcomed cheerfully by the natives, invested with their principal town, and instructed by them in the arts of barbarous life, which they might have despised in Great Britain, but felt to be valuable in America. The provincials lived in great ease and security; and their founder and governor, though a strict papist, was so good a politician, as to allow a free toleration to all Christians within his dominions.

The revolutions of this little state have not been considerable; only, upon the change of government in 1688, the then lord Baltimore, continuing faithful to his unhappy master, was deprived of his jurisdiction, and the authority placed in other hands. To the disgrace of the new and protestant occupants, I am ashamed to say, that they repaid the indulgences, which they had enjoyed under the old administration, by depriving the catholics of all the rights of freemen, and adopting the whole code of penal laws against that church which then disgraced the statute-book of Great Britain.

Virginia was formerly, as the lawyers say of "hereditament," *nomen generalissimum*, being the title belonging to the whole of British North America. The first attempts to colonize these quarters were made by a man, whom I cannot better describe than in the language of Mr. Burke. "Sir Walter Raleigh, the most extraordinary genius of his own or perhaps any other time; a penetrating statesman, an accomplished courtier, a deep scholar, a fine writer, a great soldier, and one of the ablest seamen in the world. When this country was first discovered, he looked through the work of an age at a glance, and saw how advantageous it might be made to the trade of England. He was the first man in England who had



a right conception of the advantages of settlements abroad; he was then the only person who had a thorough insight into trade, and who saw clearly the proper methods of promoting it." — Raleigh's exertions, however, were not successful. He got together indeed a company, and some colonists were carried over to the parts now called Virginia; but nearly half of them were destroyed by the savages, and the rest, consumed by fatigue and hunger, returned to Europe in despair. A second colony was cut off to a man, probably by the Indians; a third shared the same fate; and a fourth, neglecting agriculture to hunt for gold, must have perished, if lord Delaware had not arrived and lent them timely assistance. This nobleman, who was incited to the efforts he made for the support of the province only by his philanthropy and public virtue, omitted nothing which could ascertain its security or administer to its well-being. He persuaded the infatuated and wretched colonists to remain in America, which they were about to quit; healed their divisions; afforded them protection from the Indians, who harassed their territory; and taught them the blessings of government, by administering it with steadiness and moderation. He became the second founder of Virginia; and this state may boast to have been first formed by one of the greatest geniuses, and raised into consideration by one of the most disinterested patriots, that history has recorded.

During the troubles which brought the pious and unfortunate Charles to the block, this country became a refuge for the cavaliers, as New England had been to the puritans, and Maryland to the catholics. Sir William Berkley, a virtuous and active governor, held out for some time against the parliament, and though at last subdued, was reinstated by the colonists before the news of Cromwell's death had reached America. After that time nothing

remarkable occurred, except the rebellion of Bacon, a young man of singular talents and enterprise, who by the force of his personal influence expelled Berkley and seized the government. But, "there is no armour against Fate; Death lays his iron hand on kings:" Bacon was suddenly carried off by disease, and the disturbances were instantly composed.

The countries of Virginia and Maryland are exceedingly low and flat towards the ocean, so that in fifteen fathom soundings land can hardly be distinguished from the mast head. But all this coast of America has one useful particularity, that the distance may be known exactly by the soundings, which uniformly and gradually diminish as you approach land. The soil of these provinces is exceedingly fertile; rich in the low grounds and lighter in the upland, but everywhere well fitted for the culture both of wheat and tobacco. The last may be called their staple article. Mr. Burke states the annual export of this commodity at 80,000 hogsheads of eight hundredweight\*. They likewise traded largely with the West Indies in lumber, pitch, tar, corn, and provisions. They sent home flax, hemp, iron, staves, and walnut and cedar plank. The country abounds in timber-trees, flowers, flowering shrubs, and medicinal herbs and roots; is well stocked with cattle and hogs; and remarkable for various birds and animals of a rare description, among which the opossum, mocking-bird, and humming-bird, are the most distinguished. But, alas! "*urticæ proximæpe rosa*;" serpents too of every description abound in these provinces, and the rattlesnake in particular is the terror and scourge of the inhabitants.

\* Mr. Baring, in his late pamphlet (p. 25), estimates the present annual import of tobacco into this country from America at the same amount. Has then the cultivation of this plant been stationary? and why?



The climate is not perhaps very unwholesome, and certainly sufficiently favourable to all natural productions; but the suddenness of the changes would to an European be exceedingly disagreeable. Every thing is in extremes, which is never convenient either in the physical or moral world. The summer is excessively hot, the winter intensely cold. The frosts come on with so little warning, that after a warm day, towards the setting-in of winter, so severe a cold often succeeds as to freeze over the broadest and deepest of their great rivers in one night.

Neither Maryland nor Virginia are remarkable for their towns. Anapolis was the capital of the former, and Williamsburg of the latter; but neither of these was large or populous at the time to which this narrative relates. This was owing partly to the commodiousness of the inland navigation, which their large and numerous rivers supply; and partly to the absence of manufacturing industry. The first of these is exceedingly convenient for lading and carrying the tobacco, which is a bulky commodity; and the latter was occasioned by the monopoly established in favour of the mother country. Perhaps the colonists had no reason to lament their want of this last species of wealth, and of large cities, its necessary attendant. Manufactures undoubtedly contribute much to the riches and power of a country, as well as to the enjoyments of its inhabitants; but convenience passes into luxury so quickly and so unavoidably; the number of those is so considerable whose morals, health, and happiness are sacrificed to supply the demands of the community; and the habits of city life, which are greatly encouraged at least, if not uniformly created, by such a form of internal economy, are so little agreeable to the best feelings and simplest enjoyments of which we are capable; that it may be doubted whether a wise government should not rather

check the growth of manufacturing industry, than encourage it, as this country has (till lately) done, at the expense of agricultural wealth\*.

The population of Maryland was estimated at 40,000 whites and 60,000 negroes; that of Virginia at 65,000 whites and about 100,000 negroes. It is remarkable that this latter colony was at first peopled only by men, who, when they became desirous of the sweets of female society, offered premiums for the introduction of young women into their country. The average price was about 100*l.*, and they are said *only* to have required a certificate of *wisdom and virtue*. I am happy to add, that both ladies and certificates were supplied without difficulty.

The two Carolinas are stretched to the south of Virginia; being bounded by that province to the north; by the ocean on the east; by the Apalachian hills on the west; and separated from Georgia by the river Savannah.

These territories lie between the 31st and 36th degrees of north latitude; are upwards of 400 miles in length; and in breadth, to the Indian nations, near 300. They were originally claimed by the Spaniards as part of Florida, which country they made to extend from New Mexico to the Atlantic Ocean; but being found to produce no gold, were soon deserted. The celebrated Coligni afterwards planted a colony on the same shores; designing probably an asylum for himself and his friends, should the disasters of war compel him to quit his native country. Had, he lived, it is probable that his profound and enterprising genius would have discovered the advantages which France might

\* Cowper declares that the principal object of his writings was to persuade men of the real advantages which belong to rural life. It is observable, that the Israelites, whose promised blessing was temporal happiness, were almost entirely an agricultural people. See "Cardinal Fleury sur les Mœurs des Israelites."

derive from the encouragement of the new settlement, and have directed the attention of his countrymen to the western world; but the perfidious policy of Charles the Ninth, by destroying this great man, beat down also the hopes of the infant colony. The settlers were soon afterwards surprised and barbarously massacred by the Spaniards, who in their turn were cut off by the Indians, united with a body of Frenchmen, who had sailed from Europe on purpose to avenge the massacre of their countrymen. This part of the continent was then for a long time deserted. Sir Walter Raleigh touched in Roanoke bay in 1585; but no settlement was effected; and the adventurers who afterwards left England for these quarters entered the bay of Chesapeake. By a singular caprice of fortune, a range of country, which, in some important respects, is probably superior to any other part of America, was left unoccupied, while all the northern colonies were growing against difficulties; and this rich territory, which had been claimed and possessed alternately by the Spanish, French, and English, was, as if from common consent, forsaken by them all.

In the year 1663 a new face of things appeared. Eight noblemen and gentlemen, at the head of whom was lord chancellor Clarendon, obtained a charter for the property and jurisdiction of the Carolinas, and engaged Mr. Locke to frame a constitution and compile a body of laws for the government of the country. It is not within the range of my plan to analyse this singular work, in which, perhaps for the first time, an experiment was made of what could be effected by philosophical legislation. The abbé Reynal blames Mr. Locke for having invested the lord proprietors with despotic powers. This, however, seems to be incorrect. In the construction of the government they were necessarily absolute; but the new constitution appears to have

been formed upon an English model. The lords were in the place of a king; and a house of peers was created by large grants of land, which were unalienable, and annexed to particular dignities; and there was also an house of representatives from the towns and counties. An unlimited toleration was given to people of all religious persuasions. Yet, whatever may have been the causes, whether the government was ill adapted to the nature and wants of the community, or whether a well-digested plan was deranged by unexpected events, that could make no part of the estimate, so it happened, that philosophy gained no credit by this experiment. Religious distractions soon convulsed the colony. Political differences ensued. Some unjust aggressions on the part of our countrymen occasioned wars with the Indians that were long and bloody; and at length, in the year 1728, an act of parliament was passed, whereby the province, exhausted and almost on the brink of ruin, was taken out of the hands of the proprietors and placed under the immediate inspection and controul of the crown. From that period the colony revived, its internal and external quarrels were composed, and trade advanced with great rapidity.

The hapless issue of this experiment in legislation has afforded matter of continual triumph to all who, their powers of speculation being small, are willing to give themselves some importance by assuming the title or character of plain practical politicians. Undoubtedly every politician, who hopes to benefit his fellow-creatures, must be systematically and essentially practical: yet there is no science in which narrow views are more likely to be erroneous, and none in which, if erroneous, their consequences are so fatal. It must frequently happen that the interests of a particular nation, or of some part of a community, will be perfectly at variance with the general interests of man-



kind, or of the whole people ; and the present age can sometimes reach a favourite object only by abandoning posterity. It happens too, that in no science have men made greater blunders than in politics. In none, therefore, are we more likely to be misled by trusting implicitly to the wisdom of our ancestors.—I cannot avoid observing, by the way, that if these ancestors have not, by their writings, institutions, or examples, furnished their posterity with materials for making more extensive observations and arriving at more accurate conclusions than themselves, their wisdom is exceedingly questionable.—The necessity, therefore, of taking a pretty extensive range of inquiry, in order to obtain a just judgment on political questions, is undeniable. Yet Mr. Locke's failure certainly reads a lesson of caution to all hardy speculators. It should teach them diffidence,—a virtue with which, it is to be feared, they are peculiarly unacquainted.

Reynal, observing on Mr. Locke's system of toleration, says, "It may be doubted whether the philosophers who, after his example, have endeavoured to discover the doctrine of toleration in the Gospel, have been able to find it there. Toleration is in general directly opposite to that spirit of making proselytes which prevails in all religious systems. Though the founder of the Christian system had preached peace, as well by his precepts as examples ; though the whole of his conduct and life seemed intended to teach men to bear with one another's failings, and consequently their errors ; yet Christianity is not less intolerant than other sects."—The answer to this, and all similar objections, drawn from the practices of the Christian world, is quite obvious, and given very simply in Berkley's *Minute Philosopher* : "How is it (says Alciphron) if your religion be a cure for all diseases, that the patients still continue sick ?" "Let us first inquire (replies Euphranor) whether they take the medicine."—

If it is admitted that Christianity, in its own and proper character, is not intolerant, the question is ended. It, then, can be said to make persecutors only as the revenue-laws may be said to make smugglers ; and let it be recollected, that those laws are penal as well as prohibitory.—The spirit of Christianity, indeed, is exclusive ; but this is of the very essence of truth. He who can prove that the earth moves in an ellipse, never will allow that it describes a parabola.

The climate of the Carolinas is one of the finest in the world. The changes, however, are rather sudden. The soil is very various. On the coast, and about the mouths of the rivers, it is either a morass, or a pale, light, sandy earth, which produces nothing. A vast and melancholy plain extends from the shores near an hundred miles into the interior ; but the soil improves as you quit the coast, and, though in some parts a waste of sand, is in others exceedingly fruitful. About one hundred miles from Charlestown, where the land begins to grow hilly, it is of prodigious fertility. The whole country, where not opened by the planters, is a forest ; but it is cleared with great ease, for there is no underwood : the trees grow at considerable distances from each other, and, being once cut down, their stumps very soon decay. The shrubs and flowers of these provinces are exceedingly beautiful, and furnish a rich garden for the naturalist.—Their animals are nearly the same with Virginia.

The great staple of this colony is rice, and their most profitable manufacture is indigo. The first of these articles was brought there by accident. A ship, on its return from India, ran aground on the coast. It was laden with rice, which being tost on the shores, grew up ; and the planters were induced to try the cultivation of a commodity to which their soil seemed to invite them. Their progress, however, was for a long time slow ; the monopoly of the

mother country at that time shutting them out from the other European markets. About 1730 some relaxations took place, and the export of rice from the Carolinas soon became very large. Besides indigo; turpentine, pitch, tar, lumber, staves, shingles, tanned leather, and hides in the hair, corn, deer-skins, and peltry, are their principal export articles. The trade of these provinces increased between the years 1731 and 1753 in a triple or quadruplicate ratio.

In North Carolina there were no towns of note at the time I am describing, for the reasons assigned with respect to Virginia. The abundance of their rivers induced the planters to settle along those streams, instead of congregating at a single point. In South Carolina, Charleston was remarkable for its size and beauty. It is seated between the rivers Cooper and Ashley, and is represented as one of the most polite and agreeable cities in America. But its road is bad. Portroyal, which lies to the southward, on the borders of Georgia, is the best harbour in the province. Scarcely a twentieth part of the two Carolinas was cleared at the time above mentioned; the reason why the colonists had not settled farther back is, that, of ten navigable rivers, there is not one that will admit shipping higher than sixty miles. This inconvenience can hardly be remedied but by making roads and canals; articles of luxury, which only a rich and civilized age produces.

Of Georgia there is but little to tell, and that little is rather disheartening. It is a tract of country which is stretched to the south of the Carolinas, being bounded by those provinces and Florida, the ocean, and Alleghany hills. Its length along the sea does not exceed 60 miles, but it widens considerably inland, and its breadth is about 300 miles.

The history of its establishment is all that can be supplied, for at the period of this narrative its wealth and industry were in a state of infancy.

About the year 1732 the British government thought it would be useful to plant this tract of country, which was then unoccupied, to serve both as a colony which might repay the expenses to be advanced, and as a frontier province to protect the Carolinas from the Spaniards and Indians. The whole of this territory, therefore, was vested in trustees; and a considerable body of people having been collected, partly by highly-wrought and flattering descriptions of the country, and partly by offers of being established there without cost, they were conducted thither by Mr., afterwards General, Oglethorpe, who very liberally bestowed his time and pains for that purpose without emolument. Many strangers also flocked in from Germany and Switzerland, who were, or fancied they were, unduly restrained in matters of religion; so that at first the colony wore a very promising appearance: the settlers were near 5000 in number; and a respectable city, called Savannah, was founded upon the river of that name. But the history of this settlement affords a striking proof how cautiously we should act when we have men to deal with; how the most plausible measures, which appear to be suggested by observation and experience, may prove mischievous, and the very "lamp of prudence lead us astray." The trustees adopted various regulations, with a view to the well-being of their colony, which it seems at first difficult to disapprove, yet which brought it to the brink of ruin. Being aware of the dangers which some of the other settlements were exposed to by the great disproportion between the black and white population, and feeling that a state which was intended to give security to its neighbours ought itself to be secure, they prohibited the importation of African negroes. This was a regulation which, if adopted on moral instead of political grounds, would have been highly honourable; and the evil consequences which followed



it, do not prove that the measure was wrong, but that Georgia ought not to have been colonized; for we have no authority to make others miserable, in order that their wretchedness may be subservient to our wealth. It was found, however, that the heats of Georgia, and the labour of clearing an uncultivated country, were too great for the strength of Europeans. The trustees had likewise observed, that our other colonists were greatly injured by the consumption of rum, which was easily obtained from the West Indies; and they prohibited the use of this liquor. It is difficult to blame them for this caution, yet it is stated to have proved very detrimental. The waters of the province were bad, and some spirits were necessary to be mixed with them, as an antiseptic. The strength and spirits of the labourers suffered great exhaustion, and required to be recruited. Rum, too, was almost the only commodity in the West-Indian market which they could take in exchange for their exports; and lumber and corn, which only the West Indians would buy, were all their wealth. The trustees were desirous of preserving a considerable equality in the new colony, judging, as it might seem, reasonably, that luxury was ill suited to a warlike community, and having witnessed, too, the evils which in the neighbouring countries had arisen from very large and improvident grants of land. They allowed, therefore, in the common course, only twenty-five acres to each family; and none could, according to the original scheme, come to possess more than 500. But even here too their speculations were unfortunate. It was found that none but the lowest of the community would quit their native soil to embrace poverty in America. Exertion and enterprise languished, for who had any motive to be industrious, when the bounds were so narrow, which industry could never pass? And who could be industrious to any purpose, where there was no wealth to sup-

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ply capital, and no ease to acquire knowledge? In short, these, and other regulations equally unwise and not quite as well meant, nearly caused the whole project to miscarry; and the colony, which had started into existence with such fair hopes in 1735, was found in 1741 to be almost deserted. The government was therefore taken from the proprietors, and placed in the hands of the crown; but the original vices of the institution continued for a long time to retard its growth.

Besides Savannah, which I mentioned, Georgia has another pretty considerable town, called Augusta, which lies about two hundred miles in the interior, upon the same river. At this place a considerable trade was carried on with the surrounding Indian tribes: these are, the Upper and Lower Creeks, the Chickesaws, and the Cherokees.

I have said little of the governments established in the different colonies. A few particulars respecting these, with some observations on the legislative rights exercised or claimed by Great Britain, will occupy my next paper.

CRITO.

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*To the Editor of the Christian Observer.*

THE author of the Review of the Reign of George III., in the Christian Observer, having inadvertently asserted that William Penn died in the Fleet Prison, I trust that it will be acceptable to the Editor of that work to have this, and indeed any other, mistake corrected. For this purpose I send the following extracts from William Penn's Life, prefixed to his Works, which, at the same time that they correct the error, may give some pleasing information respecting the close of the life of this great and good man.

H. T.

"In the year 1707 he was unhappily involved in a suit of law with the executors of a person who had formerly been his steward, against

whose demands he thought both conscience and justice required his endeavours to defend himself. But his cause (though many thought him aggrieved) was attended with such circumstances, as that the court of Chancery did not think it proper to relieve him; wherefore he was obliged to dwell in the Old Bailey, within the *rules* of the Fleet, some part of this and the next ensuing year, until such time as the matter in dispute was accommodated.

"In the year 1710, the air near London not being agreeable to his declining constitution, he took an handsome seat at Rushcomb, near Twyford, in Buckinghamshire, where he had his residence during the remainder of his life.

"In the year 1712, he was seized, at distant times, with three several fits, supposed to be apoplectic; by the last of which (though, beyond all probability or expectation, he survived it) his understanding and memory were so impaired as to render him incapable of public action for the future.

"In the year 1715 his memory became yet more deficient; but his love to, and his sense of, religious enjoyments, apparently continued, for he still often went in his chariot to the meeting at Reading, and there sometimes uttered short, but very sound and savoury expressions.

This year he went to the Bath, but the waters there proved of no benefit to his long-continued distemper.

"In the year 1716 he was much weaker than last year, but still expressed himself sensibly at times, and particularly took his leave of two friends, who visited him, in these words; 'My love is with you; the Lord preserve you, and remember me in the everlasting covenant.'

"After a continued and gradual declension for about six years, his body drew near to its dissolution; and on the 30th day of the 5th month, 1718, in the 74th year of his age, his soul, prepared for a more glorious habitation, forsook his decayed tabernacle, which was committed to the earth on the 5th of the 6th month following, at Jordans, in Buckinghamshire.

"As he had led in this life a course of patient continuance in well-doing; and, through faith in our Lord Jesus Christ, had been enabled to overcome the world, the flesh, and the devil; he is, we doubt not, admitted to that everlasting inheritance which God hath prepared for his people, and made partaker of the promise of Christ; 'To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father in his throne.' Rev. iii. 21."

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## REVIEW OF NEW PUBLICATIONS.

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INGRAM *on the Increase of Methodism, and on Evangelical Preaching, &c.*

(Continued from p. 181.)

In the first part of this review we gave notice to our readers that we should extend our investigation beyond the usual length. The doctrine of a *Divine Influence* is perhaps that part of the evangelical

system which it is both the most material and the most difficult to discuss. The present paper shall be devoted to this topic.

We shall first offer a few remarks on the manner in which the Scriptures treat the subject: and we shall then apply ourselves to present times and circumstances, with a view both of establishing the credit of those who are sound preachers of



the doctrine in question, and of guarding it against abuse.

We begin with the Old Testament. In the early part of it, the expression of "the Spirit of God" is employed but rarely, and in a sense which is somewhat general and various. In the first chapter of Genesis the Spirit of God is spoken of as "moving on the face of the waters;" and thus an intimation is given that its divine energy operates in the material world. Soon afterwards it is said, "My Spirit shall not always strive with man." Rebellious men seem to be the persons here alluded to: from whence it is to be generally inferred, that this divine agent contends with the minds and consciences of those who remain impenitent, or, in other words, that men may resist the Spirit;—a sin of which even those persons, doubtless, may be guilty, who do not believe in any spiritual influence. Joseph is termed, in a following part of the same book, "a man in whom the Spirit of God is," in reference to his power of interpreting dreams. One man is affirmed to be filled with the Spirit of God, on account of the skill given to him "to devise cunning works in gold, in silver, and in brass." In the next place in which the term is to be found, the Spirit of God is said to come on Balaam; in the next, on Saul; and in the next, on the messengers of Saul; all of whom it must be understood to have endowed with miraculous powers, without sanctifying the heart.

The terms "Spirit of God," and "My Spirit," recur again and again in the prophetic parts of the Old Testament, and sometimes refer to miraculous gifts, sometimes to spiritual illumination and grace. In the Psalms of David, where a devotional language is predominant, the same term is to be found; and it there more clearly and generally signifies God's converting and sanctifying Spirit. "Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto

me the joy of thy salvation, and uphold me with thy free Spirit."

It is only, however, when we advance to the New Testament, that the doctrine is fully unfolded. Christianity is there expressly termed, the dispensation of the Spirit; and it received this appellation on account both of the miraculous gifts which signalized its promulgation, and of the extraordinary abundance of sanctifying grace then communicated to the heart. Let us therefore carefully attend to the instruction conveyed by this part of the sacred writings.

The Jews, it has been observed, had been initiated, by their own Scriptures, into the doctrines in question; but many of those who entertained the general truth held it negligently, somewhat after the manner of modern Christians, and were far from being alive either to its nature or importance. They were involved in one great religious error which favoured this negligence: they imagined, that, in order to possess the favour of God and be reputed righteous in his sight, it was only necessary to be sprung from Abraham and to observe the Jewish Laws, the moral and the ceremonial part of which they seem to have confounded, though the ceremonial was that to which they most scrupulously attended. Christ, his evangelists, and his apostles, opposed this sentiment; and they opposed it by asserting the necessity of having the inward man renewed, and renewed by nothing less than the influence of the divine Spirit on the heart. Thus the evangelist John, after affirming that the Messiah was rejected by the Jews, declares that "as many as received him," whether Jews or Gentiles, were now exalted into "sons of God;" and that these "were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" When Nicodemus came to Christ, apparently for the purpose of inquiring what was the nature of his religion, the an-

swer is, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Our Saviour is represented, in the 6th chapter of St. John, as again affirming the same doctrine: "No man can come unto me, except the Father, which hath sent me, draw him." "It is written in the prophets," added he, "And they shall be all taught of God." When Peter made that open confession of his Master, "thou art the Christ, the Son of the living God," our Saviour replies; "flesh and blood have not revealed it unto thee, but my Father, which is in heaven."

The same divine influence which was thus pronounced necessary to enlighten and renovate the Jew, is represented as also operating in the conversion and purification of the heathen world. Heretofore the Jews had been the chosen seed, and they had imagined themselves to possess the necessary sanctification in consequence of the ceremonial purifications which they observed; but now both Jew and Gentile are alike denominated "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience." "And such," says St. Paul, "were some of you" (addressing himself to the Corinthian converts); "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The perseverance of all Christians in faith and holiness is also ascribed, in the New Testament, to the same spiritual influence. Believers are said to be "strengthened with might by the Spirit in the inner man," and to be "kept by the power of God, through faith, unto salvation." Every religious act, every pious disposition in each individual, is also referred to the same Spirit. "Do not err, my beloved brethren; every good and perfect gift cometh from

above, from the Father of Lights." Love, joy, peace, gentleness, meekness, faith, patience, are denominated fruits of the Spirit. Love to God, in particular, is said to be derived from this source: "Ye, brethren, building yourselves up in your most holy faith, *praying in the Holy Ghost*, keep yourselves in the love of God." So also is love to man: "Ye are taught of God to love one another." The churches of Christ are warned of the danger of neglecting and of grieving this Divine assistant: "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "Grieve not the Spirit of God." Moreover, it is observable, that when our Saviour was about to leave the world, he gave assurance to his disciples that the Comforter should come, and abide with them for ever—a promise which began to be fulfilled on the day of Pentecost, and which was then affirmed by Peter to be extended to all succeeding generations, even to as many as the Lord our God shall call. Lastly, when Christ sent forth his apostles to evangelize the nations, he directed them to baptize all men in the name both of the Father, and of the Son, and of the *Holy Ghost*; thus rendering the acknowledgment of this spiritual agent essential to the profession of his religion, and recommending the doctrine of which we are treating to everlasting remembrance, by incorporating it into one of the very sacraments of his church.

We have thus established on a scriptural foundation the great truth in question; and it is almost superfluous to add, that it is one of the professed tenets of our church. According to her, "we have no power to do good works without the grace of God preventing us, and working with us." "Under the Law," says an old and ingenious divine\*, "God gave his Spirit to some; to these irregularly, and in small proportions,

\* Dr. Jeremy Taylor.



like the dew upon Gideon's fleece. And the Jews called it *Filiam Vocis*, 'the Daughter of a Voice,' still, and small, and inarticulate, and in the way of inspiration rather than instruction. But in the Gospel the Spirit is given without measure: it is first poured forth upon our head, Christ Jesus; then descending on the fathers of the church; and thence falling, like the tears of the balsam of Judea upon the foot of the plant, upon the lowest of the people. It is now not the *daughter of a voice*, but the *mother of many voices*. It is the parent of fortitude in martyrs, of learning in teachers, and of all things which are excellent within the bounds of the catholic church: so that the old and the young, the scribe and the unlearned, the priest and the people, are full of the Spirit, if they belong to God."

It now becomes us seriously to inquire in what manner and degree this doctrine ought to be inculcated by the modern ministers of Jesus Christ. Ought they to be silent upon it? Ought they to say to themselves, "The subject is awkward and unpopular—unpopular at least among the higher order of our hearers. It has often also led to enthusiasm. We will at least be sparing of our observations on this difficult and doubtful topic. We will by no means contradict this tenet of our own church; but we will be reserved and prudent." These prudent men would do well to reflect, that to their abandonment of the doctrine to those who address themselves almost exclusively to the poor, the growth of that enthusiasm, of which they complain, ought perhaps in part to be referred. It cannot, as we think, admit of any doubt, that there has been much coldness and indifference to the tenet in question, as well as an unwarrantable dread of its abuse, among the modern ministers of our church; and we fear that there are those among them who have as yet to learn the truth which they ought to teach. The connection, indeed, of this doctrine with practice, is not

obvious to every one: a religious eye alone clearly perceives it. To the man who is exercised in prayer it easily occurs, that prayer implies some anticipation of an answer to prayer, consequently an expectation of divine aid really to be communicated to the soul. What, therefore, to the profane is enthusiasm, is to him devotion; what to the worldly is mysticism, is to him spirituality and elevation of mind. Many also of the objections to the doctrine of spiritual assistance, which offer themselves to the cold reasoner upon the subject, vanish from the view of him who converts it to practical use. Above all, it is observable that levity in treating it is sure to cease, when the heart is turned to piety; and that the charge of fanaticism, so freely and indiscriminately urged by the unthinking and the profane, is considerably restricted, and when brought forward is urged with new tenderness and caution. The serious and adequate belief of this tenet is therefore only to be expected in those persons in whom we see a very devotional spirit. It implies communion with God; "fellowship, indeed, both with the Father and with his Son Christ Jesus." It supposes contempt for earthly honours, riches, and pleasures, and a thirst for divine consolations. "He that drinketh of the water that I shall give him," said our Saviour to the Woman of Samaria, "shall never thirst." To the clergyman who lives "in friendship with the world," in harmonious fellowship and agreement with that multitude who exist only to buy and sell, to eat and drink, to plant and build, to add house to house and field to field, to become architects of their fortune, or even to obtain distinction in science; the idea of a divine influence will probably seem a part of orthodoxy which it is best to introduce but rarely, and to touch but lightly, though it may be one which, on account of the authorities by which it is upheld, it would be unbecoming in him to doubt or to resist.

There is a worldly virtue, remote from every thing devotional, which may undoubtedly subsist among those who forget or deny the influence of the Holy Spirit. This virtue seems greater than it is; for being chiefly founded on the love of reputation, it is peculiarly attentive to appearances. Christian virtue, on the other hand, is generally greater than it appears; for the attention of the Christian is turned to the Searcher of hearts, who is ever present with his Spirit. He is endeavouring, by the aid of the divine grace, to purify the inward man, and to possess that integrity in the sight of God which issues in universal goodness. Virtue of this kind is nourished chiefly by devotion;

“Grows with its growth, and strengthens with its strength.”

“There are also many persons who,” as a devout writer\* on this subject observes, “have neglected the doctrine of grace, and yet have spoken and written excellent things even about Christian virtue: so that they have extolled God’s precepts, without acknowledging his grace; as if they could attain his image without his assistance.” — “But,” he adds, “speaking and practising are two things. The result of all efforts in this way is the exposure of the weakness and vanity of the attempt, and the confirmation of the truth of the Gospel and the necessity of the grace offered in it. The more we consider the success of such reformers, the more we may be convinced that their systems are fitter for gratifying the ear than mending the heart. Human corruption proves too hard for human eloquence. No doubt it is good to use all helps; but to think these natural aids sufficient without the assistance of grace, is such a chimerical project, and has so constantly failed in the experiment, that it is a wonder that persons should seriously think it practicable. History shews the inefficacy of the sublimest phi-

\* MacLaurin.

losophy of the heathens, when it encountered inveterate corruptions or violent temptations. Many of them spoke of virtue like angels, yet lived like brutes. Whereas, in all ages, poor Christian plebeians, unpolished by learning, but earnest in prayer and depending on grace, have, in comparison of these others, lived rather like angels than men, and shewn such an invincible steadfastness in virtue as shames all the philosophy in the world.”

This doctrine is very conspicuous in the discourses of the evangelical clergy. According to them, it is God who, by his Spirit, begins and carries on the “work of grace” in the heart; for this is an expression in common use with many of them, and especially with the more Calvinistic part. According to the generality of the other ministers of our establishment, it is man who works; and he is often exhorted by them to exert himself, in terms which almost exclude the idea of a spiritual agent. Perhaps there is some mention of the help of divine grace at the conclusion of the discourse, and the allusion is made with delicacy and good taste; but the subject excites little zeal, and is treated with more than necessary caution. Let the language of Scripture, which we have already so largely quoted, be compared with that of most of our divines, and the difference is manifest. Are not the writers in the New Testament zealous on this point? Does not our Saviour say with earnestness, “without me ye can do nothing?” — Mr. Ingram has admitted that there is too great a conformity to the world in many of our clergy; that there is a “deficiency of what the methodists not improperly term vital religion,” and a want of the same “devotional fervour” which is enforced by the evangelical preachers. We impute the advantage over them enjoyed by these preachers, in part, to their more zealous adoption of the great Scripture doctrine of the Holy Spirit.



We proceed, however, to point out some errors respecting it, which, as we think, prevail; and they may be reduced to two general classes—namely, those arising, first, from a too dry, metaphysical and systematic mode of managing the subject; and, secondly, from an enthusiastic view of it. Our readers will have already perceived, that one of our objections to Calvinism is, its tendency to reduce divinity too much into a system. It pretends too exactly to define subjects imperfectly revealed, and labours to adapt every doctrine of the Gospel to the place which the human architect has assigned for it in his ingeniously constructed building. The doctrine of Divine influence has been moulded into many shapes by the plastic hand of different theologians; for while the Calvinists (always claiming scriptural authority) have fashioned it after their manner, many of the Arminians, or Anti-calvinists, (equally pleading Scripture) have given to it a form by which it becomes adjusted to their scheme of religion. It has been debated between these parties, whether grace (that is, whether the sanctifying influence of the Divine Spirit) is *irresistible*. The more accurate and prudent Calvinists have contented themselves with affirming that it is *invincible*. "Grace," say they, "may indeed be resisted—that is to say, it may be resisted for a time, and to a certain degree—but it must necessarily triumph, on the whole, in the hearts of all the elect; and it is to these, and these alone, that invincible grace is given." A question, however, arises, whether grace of some kind is not given to all; and many Calvinists have conceded that it is: but in making this admission they have distinguished between special and common grace, and have affirmed that it is merely of this common grace that Scripture speaks, when it represents men as either finally or effectually resisting the Divine Spirit. But a further ques-

tion occurs: how is common grace distinguishable from that which is special or efficacious? does it differ in kind, or only in degree? This point has further divided the theologians, setting Calvinist against Calvinist, though chiefly separating the high Calvinists from the low. We request our readers not to be fearful of our detaining them till we have solved all these difficulties. We are of opinion that definitions and discussions of this kind have diminished the credit of the doctrine for which we plead. They found too much place among our ancient divines, and they are retained by some of our evangelical ministers, though chiefly, as we suspect, by those of the dissenting class. The less explained doctrine appears to us best to answer the purpose of promoting a simple piety, and to be also more strictly conformable to the language of holy writ.

It has also been common to combine the inculcation of this doctrine with philosophical discussions respecting the nature and the freedom of the human will. Men have endeavoured to weave their metaphysical web out of sayings which Christ and his apostles delivered on the sublime subject of the energy of the Divine Spirit. We feel a zeal to redeem this precious truth out of the hands of philosophy, not unlike to that which once prompted the nations of Christendom to go forth and rescue the sacred city from the power of the Infidels. We grant that theology may occasionally border on metaphysics, and we are far from always discountenancing even free metaphysical discussion. Bad metaphysics may conduce to bad morality as well as to religious error; and it may be necessary to contend with the perverse metaphysician by means of his own weapons, and to descend with him to his own ground. The provinces, however, of theology and metaphysics are, for the most part, extremely distinct. "Beware," said the apostle, "lest any man spoil you through

philosophy and vain deceit, after the rudiments of this world, and not after Christ." This passage, though directed against the peculiar kind of false science prevalent in the heathen world, may not improperly be considered as forbidding a large admixture of modern metaphysics with the sacred verities of the Gospel.

It remains for us to treat of the enthusiastic use which has been made of this tenet: but as the general subject of enthusiasm deserves some discussion under the present article, we reserve ourselves for a future number.

(To be continued.)

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*Review of HOARE, DUDLEY, OWENSTON, and the Report of a Deputation of the Hibernian Society, on Ireland.*

(Continued from p. 190.)

IN adverting to a very important part of the subject—viz. the moral degradation of the lower orders in Ireland—it is not easy to determine at what point to begin. So intimately are causes and effects often blended together in moral considerations, that they are not unfrequently seen to change places: the disastrous influence, whatever be its nature, which produces mental degradation throughout a kingdom, is in its turn augmented and confirmed by that degradation itself. When popery had involved Europe in ignorance and superstition, that very superstition, by a species of moral re-action, elevated the pope himself into the chair of Deity, and hailed him as the vicar of Christ, and a vice-god on the earth. That the moral energies of the inferior classes in Ireland are extremely debased, it were superfluous to attempt a proof: no man will be found hardy enough to deny it. In illustrating the nature of this debasement, we shall have occasion to refer to "The Report of a Deputation from the Hibernian Society." The gentlemen

who composed the deputation had it expressly in view to inquire into the religious state of the country: whether their account be the best which might be afforded, we will not stop to inquire: they appear, on the whole, to have discharged their commission with moderation and fidelity, and to have made a good use of the very limited time in which their journey was performed. We shall begin our extracts with their account of the catholics.

"The great body of the Irish wander like sheep that have no faithful shepherd to lead them. Legendary tales, pilgrimages, penances, superstitious offerings, priestly domination, the notorious habit of reconciling sanctimonious accents and attitudes with abandoned practices, and all that shocks and disgusts in the mummary of the mass-house, cannot fail to fix a mournful sentiment in the heart of every enlightened and pious observer. From an early hour on the Sabbath morning, till one or two in the afternoon, crowds occupy the chapels both in town and country. Mass is performed during this time repeatedly: the scene fluctuates as often; so that in estimating the attendance, regard must be had, not merely to the size of a chapel, but also to the number of successive congregations. But when mass is concluded, every appearance of devotion retires from the countenance of many, who have just uttered the loudest ejaculations, and prostrated themselves in the most abasing forms. The profanation of the Sabbath is carried to a daring pitch." p. 23.

"Popery appears to be exhibited and inculcated there . . . . with such a decided partiality in favour of its most fantastic and anti-christian features—the manœuvres of its priests are so various, so subtle, and alas! so efficient—and the moral aspect, from these and other causes, is so discouraging, that the deputation," &c. p. 23.

The stories which are related of the superstitious notions prevalent among the poor, seem almost incredible. It may not be improper to furnish a specimen.—One of our number had occasion, at no distant period, to pass over a mountain on the coast, at the same time with a considerable party of the natives. Just as they reached the top, a slight shower came on, accompanied by



one of the finest rainbows he ever beheld. Whilst he paused to admire its magnificent arch, extending into the bay below, he carelessly plucked a little fox-glove, which was growing beside him. A gentleman in the party approached, and told him, with a smile, "you have committed a dreadful crime against the fairies: this hill, and its fox-glove, are under their immediate protection. You have attracted the attention of all around you; and there is not a single person in this whole assembly, who does not expect to see you suffer for your temerity. Take care how you proceed." In descending the hill he unfortunately stumbled, and fell;—a proof, to the multitude, that the fairies had neither lost their power, nor would forget to punish, when their rights were invaded.

For the amusement of those who may not have seen "Castle Rackrent," we shall copy a few remarks by Miss Edgeworth: as illustrating national character, they are not without their use. After observing that Irish fairy-mounts are called ant-hills in England, she thus proceeds: "They are held in high reverence by the common people in Ireland. A gentleman, who in laying out his lawn had occasion to level one of these hillocks, could not prevail upon any of his labourers to begin the ominous work. He was obliged to take a loy from one of their reluctant hands, and began the attack himself. The labourers agreed, that the vengeance of the fairies would fall upon the head of the presumptuous mortal who first disturbed them in their retreat."—"When the wind raises a little eddy of dust upon the road, the poor people believe that it is raised by the fairies; that it is a sign that they are journeying from one of the fairy-mounts to another; and they say to the fairies, or to the dust as it passes, 'God speed ye, gentlemen, God speed ye.' This averts any evil, that the *good people* might be inclined to do them. There are innumerable stories told of the

friendly and unfriendly feats of these busy fairies: some of these tales are ludicrous, and some romantic enough for poetry."

These observations will of course be considered as affording marks of general ignorance; but if all their superstitions were equally harmless, they might possibly serve rather as matter of amusement than of regret. The effects of priestly domination awaken feelings of a far different kind. The poor catholic is instructed to look up to his priest as a superior being, and to consider him as the only channel through which the blessings of heaven can be conveyed to man. The injunctions of the priest form the law of his flock. Remission of sins is the result of his favour; penances are enforced by the authority of his command; and woe to the poor penitent that shall venture to rebel! Of these penances, some are ridiculous, and some disgusting; yet perhaps from this very circumstance ghostly tyranny may be confirmed and increased. We should weary both our readers and ourselves, were we to detail the instances of priestly arrogance which have been related to us; let one or two serve for a sample.

It is not uncommon for a priest to enter a house on a fast day, and demand that a piece of mutton should be prepared for his dinner. If it be observed in reply, that fish only is allowed by the Church, the answer is ready: "Fool, do you doubt my power? do not you know that a word of mine can turn any food I please into fish? Get me the mutton."—The transubstantiating power of Lord Peter\* goes not a tittle beyond the real juggling of modern times.

It has been remarked by Johnson, that if all marriages were made by the chancellor, it is not clear that the sum of happiness would be much diminished. What may be the precise quantum of happiness attendant on the marriage of an Irish peasant, we presume not to decide; but it is

\* Tale of a Tub.

certain that these matters are frequently dictated by the will of the priest. Having previously settled the point to his own satisfaction, he visits the parents of the young man; tells them that their son is of age to take a wife, and he has found one to suit him. A similar story is related to the parents of the girl; and the wishes of the priest are generally decisive. The day is appointed; a large party of friends and relations assemble; the wedding is celebrated, and a feast prepared. When the whiskey has begun to give symptoms of its power, the priest seizes his hat, and goes round the party to collect donations: the parents contribute first: the liberality of others is in part measured by theirs; this is an inducement to give all they can spare. The money thus collected is disposed of in the following manner: the priest claims a liberal share; one portion is set aside for the titular bishop, and another to discharge the expenses of the feast; the remainder is the fortune of the new-married couple, and constitutes the whole stock intended to fit out the happy pair for the voyage of life. If the whiskey be good, and the company large, this marriage-portion will sometimes amount to eight or ten pounds.

Anecdotes might be multiplied without end: we shall add but one more on this subject. Depredations had been committed in the house of a very dignified character, and suspicion fell upon a boy: all the means which were adopted to recover the property proved ineffectual, till at length the priest was sent for, informed of the theft, and requested to lend his assistance. The priest spoke in public of the transaction, and insisted, if the crime had been committed by a catholic, on immediate restitution:—every article was restored!

Now to what cause are we to attribute this exorbitant power over the minds of men? Certainly not to the superior learning of the priesthood, nor to their superior piety.

That some good men, and some few men of learning, may be found in so numerous a body, we have no wish to deny; but assuredly this is not their general character: their religion is in their Mass-book, and their learning in legendary tales. A catholic gentleman lately addressed one of our friends to the following effect: "I have had a quarrel with the priest. He affirmed in the pulpit that Christ said, there would be joy in heaven over a devil, if he repented: I told him, when he came out, that it was not true: he swore it was; and we quarrelled about it."—Our friend observed to a protestant, I should imagine that this gentleman has no great reverence for the catholic religion: his answer was, Notwithstanding this proof of impetuosity, no persuasion on earth could induce that man to eat meat on a Friday, or to violate the acknowledged ordinances of his Church.

A young catholic priest attacked another of our friends on the subject of transubstantiation. After long debate, his last triumphant stand was upon this argument: "When a catholic consecrates the bread, if a dog be turned into the room, he dares not touch it: whereas if a piece of bread consecrated by a protestant be placed by the side of it, he will immediately run and devour it."—When such are the priests, what must be the people!

Whence, then, has this influence arisen? By what means has the catholic creed been so widely diffused and so disastrously confirmed?—Inquiries of this sort may teach us how to meet its efforts and to counteract its power.

The first cause to which we shall advert is, want of instruction. Ignorance is the legitimate parent of superstition. In proportion as the mind is destitute of information, in that degree is it prepared to foster extravagance and become the dupe of deceit. It has been the complaint of pious men, in every age of the world, that persons in general have a great tendency to take refuge



in forms and ceremonies : how much must that tendency be increased, when their deplorable ignorance renders them utterly unable to ascertain the real nature of the religion which they profess ! It was matter of grief and astonishment to us, when we were informed, by several of the lower Irish, that they never had a Bible in their hands, and had not the slightest conception of what it contains.

2. The second cause which we notice is, the zeal and activity of the catholic priesthood. They would compass sea and land to make one proselyte. As their habits of life lead them much among the poor, they spare no argument which sophistry can invent, and spread every lure which their religion so abundantly supplies. A religion which is of the heart, and not of the letter ; which is of a spiritual nature, and calculated to produce spiritual views and consolations ; will too often be rejected, even if faithfully proposed, for one which permits a sinner to follow the devices of his own imagination, provided he confesses to the priest ; and spares him a life of self-denial, if he will only receive unction at last. " Popery is still true to herself : the same now that she was in the darkest ages." To the influence of the priests we attribute the general ignorance of Scripture. The prohibition of the sacred volume is one of the most effectual engines by which they have established their power.

" Your plan, they argue, is to provide every poor family with a copy of the holy Scriptures. This mode of propagating religion, or of enlightening the mind with religious truth, appears so preposterous to the eye of reason and philosophy, and has been found so inadequate, by a long experience, that nothing but that spirit of opposition to popery, which gives a sanction to every thing, could still induce any people to persevere in its adoption. . . . . To see this book of wonders, this book of mysteries, this book of prophecies, this book containing the earliest history of mankind, laid before an ignorant peasant for his edification and instruction ! Can we seriously

applaud the measure?" *Hibernian Report*, p. 20.

After informing us that orders have been issued to the catholics not to accept a religious tract, nor to pick up one from the ground, unless with a determination to burn it or to carry it to the priest, the gentlemen of the Deputation proceed in these words :

" It will inevitably occur to any serious protestant, who makes a progress through Ireland, that the laity have been most dreadfully imposed on, as it respects the perusal of the Scriptures : so that, under an apprehension of their not being qualified for a practice, which is stated to be, in the absence of the priest, pregnant with danger, thousands revolt from the recommendation of it, as they would from the recommendation of a pestilential atmosphere. . . . The indifference, or rather the aversion of the priests to the diffusion of spiritual light, may be inferred from the difficulty of procuring a Bible in those situations, which allow full scope for their favourite plan, and in which there is no zealous protestant to exert a better influence. If beads and crucifixes, if Missals, and volumes still more scandalously superstitious, were not esteemed safer and nobler companions, would they be so much more abundant?" *Report*, pp. 20, 21.

The zeal of the priesthood has lately been exhibited in a way which seems to possess little either of sound reason or argument :

" When they discover that any of their disciples have been hearing a protestant minister, they rebuke, or enjoin penance, as the case appears more or less excusable ; and they have been known to drive off *with manual violence* those, whom curiosity has thus far led into the precincts of heresy." *Report*, p. 19.

3. We mention, as the next cause, the comparative inactivity of the protestant clergy, and the diminution of parishes. Far be it from us to assert that every clergyman in Ireland neglects the duties of his profession : we could point out many who adorn the doctrines of the Gospel, and are zealous to promote them. Would that this were the general character ! But every man

knows in what manner ecclesiastical dignities have long been disposed of in that country—and from this knowledge he will readily judge what kind of discipline is to be expected among the inferior clergy. Mass-houses rise like exhalations in every quarter of the kingdom; whilst the heart sickens at the sight of churches already in ruins, or swiftly running to decay. The two following anecdotes may not be irrelevant.

During a late excursion, one of our number went to look at a new mass-house, which was nearly finished: it was large and elegant; but the parish church was in so bad a state of repair as to be nearly unfit for service. On his inquiring, of a protestant gentleman, why the church was so shamefully neglected, he was informed, that it would require 30*l.* to repair it, and that the money could not easily be raised. Yet the landed property in the vicinity was almost exclusively in the hands of protestants.

On another occasion, in passing through a village, which consisted wholly of catholics, and observing the church in ruins, he entered into conversation with a poor but intelligent man, about the state of the place. “Does your rector live in the parish?”—“No; we have not seen him for some years.”—“What is the value of the living?”—“He lets it to the proctor for upwards of 1000*l.* a year.”—“Does he bestow any thing in charity among you?”—“No.”—“Has he established any schools, or contributed any thing toward such an object?”—“No; we tried to do it ourselves, and got a master: he stayed with us a little time; but as we could not raise enough to support him by 5*l.* a year, he was forced to leave us.”—Well may protestantism decline and catholics increase! Under such a system, nothing but a miracle could produce a contrary effect.

As we have no wish to dogmatise, or to advance any charge without due authority, we beg leave again

to appeal to the Hibernian Deputation and the Rev. Mr. Dudley.

“The churches are, for the most part, opened but once a day. In a country, where the most pernicious errors prevail, this appears to be a mortifying deficiency. Yet such is the far-spread apathy, even in populous towns, that if there are two services, the attendance on the second is deplorably thin. This surely could not be the case, were the minds of the people, during the first service, more generally affected by the impressive truths which some have the privilege to hear.” Report, p. 28.

“The numerous ruins of temples of worship, throughout this island, exhibit too many proofs of the dilapidated, and *declining state of the protestant establishment*. On the Reformation it appears that there were 2436 parishes in Ireland with cure of souls, and nearly 3000 clergy appertaining thereto. These are now reduced to 1100 benefices, having but 1001 churches, and requiring only the cure of 1300 clergy. Much of this falling off may be imputed to the combination of several parishes into what is called an *union*; a measure that has unfortunately led to the dissolution of all other churches therein except one.” Dudley’s Letter, p. 27.

As many of our readers may not be acquainted with the nature of these unions we shall add a note by the same author, p. 27.

“These unions are of two kinds: the one *episcopal*; that is, constituted by the bishop of the diocese, which may be dissolved on the removal of the incumbent; the others are decreed by an act of council, and are indissoluble by any existing authority. In the union possessed by the writer, as attached to his stall in the cathedral of Ferns, there are the remains of six parish churches, in so many distinct parishes (besides that of Kilscuran) on an extent of about 7000 acres of well populated and highly cultivated land. The church-yard continues the burying place for the dead of each parish; but the temples for the reception of the living are almost rased to the ground. If the most laudable exertions on the part of a single prelate could have remedied this lamentable evil, it had not continued in a diocese, where so considerable an increase of respectable glebe-houses, and so extensive a promotion of resident curates, have distinguished the active benevolence of its present bishop.”



4. The last great cause which we shall mention is, the existence of tithe proctors and tithe farmers. They are offensive even to protestants; to catholics they must be odious. If men be led to consider the established church as a source of oppression; if the only intercourse which they have with it is the intercourse of vexation; is it possible for them to contemplate the protestant cause with favourable regard? We are fully persuaded (and Mr. Dudley holds similar language), that the influence of this system has been peculiarly injurious to the Church which it was intended to support.

It is ground of serious regret, that little has hitherto been done which might tend to obviate these radical evils, and to spread the knowledge of genuine Christianity. We are afraid that the number of those who have been converted from the errors of popery, whether by the labours of the clergy or of protestant dissenters, is extremely small. The little which has been done is, in part at least, if not entirely, owing to the methodists in connection with Mr. Wesley. Whatever may be the errors of these persons, their zeal is most exemplary; and they certainly have produced some effect. The poor catholics dare not, or will not, repair to a church, or to any building erected for protestant worship. The methodists have harangued them in the markets, have assailed them in fairs, have pursued them to every place of public concourse, and thus almost against their will have procured a hearing. The consequence has been, that a few catholics have deserted the mass-house and ranged themselves under their banners. We do not stay to inquire whether *all* their proceedings are regular, or even commendable: we are stating the fact for a different purpose; we think it demonstrates that extraordinary exertions alone can meet a case of such an extraordinary complexion. Let no Irish clergyman, at least, severely blame the Methodists, who does not emulate their zeal.

The truth is, that a Hindoo is not more enslaved by his "four-fold chain," than a bigotted catholic by priestly domination. And what is a poor man to expect, who deserts the mass? Persecution and want; the desertion of his nearest friends, and the hatred of all around him. We were assured by a protestant clergyman, at no distant period, that a poor fellow in his parish, who had relinquished the mass, must have perished, if he had not taken him into his own service and afforded him protection. No man would employ him, no man would speak to him. The interdict of Christ's vicar himself, in the worst times of the papacy, differed only in the extent of its influence from the excommunication of an Irish priest.

To what does the argument tend? It goes far to establish a point, which we fear it will not be easy to overthrow. Our opinion is, that with respect to the present race of catholics, who have from their earliest years been constantly in the habit of witnessing folly without perceiving its nature, and imbibing superstition without suspecting its character, conversion is almost a hopeless case. The disease has become inveterate: it has mixed with the vital current; it is interwoven with their very frame and texture: it is implanted by ignorance; it is fostered by habit; it is confirmed by prejudice; it is nourished alternately by hope and fear; it has for its coadjutors the dark phalanx of passions and of crimes:—a shilling to the priest on confession-day will clear the account.

Do we then advise a total abandonment of exertion? We would rather wish to provoke and inflame it: but we are particularly anxious to give it a proper direction. We would say, Let your attention be especially fixed on the rising generation. Do not imagine that every thing can be done in a day; the case requires a combined system of policy at once *liberal* and *bold*. The mass of evils, political, moral, and

ecclesiastical, should all be assailed together. An attempt to introduce moral reform, under the existing pressure of political grievances, would by no means attain its object. With a view, then, to the *whole* subject, we shall venture to suggest the following outline.

1. Let parochial schools be established throughout the island. They are of inestimable benefit; and if conducted upon the plan of Dr. Bell, or Mr. Lancaster (guarded, of course, against any abuse to which such a plan may be liable), might in a few years produce a wonderful revolution in the moral powers and habits of millions. The number of parishes at the Reformation, as we have already stated, was 2436: if we fix one master in each parish, with an average stipend of 50*l.* a year\*, the annual expence would be about 120,000*l.*;—a sum, when compared with the magnitude of the object, which is by no means formidable. Many questions will arise, and many difficulties will doubtless occur: but where the point to be attained is the civilization of a kingdom, base and pusillanimous indeed must the mind of that man be, who will suffer his ardour to be damped by any difficulties which it is possible to surmount.

In recommending for Ireland the plan of Mr. Lancaster, in conjunction with that of Dr. Bell, we are by no means ignorant that many objections have been urged against its general adoption. As we appear not in the character of his apologists, we shall not enter into the discussion. It will be sufficient to offer

\* This must be considered as a most ample allowance. It will be seen hereafter (p. 247) that T. O'Conolan, who considered himself a very flourishing character, had fifty pupils, of whom some paid nothing, and none more than 4*s.* a quarter. It is probable that he did not receive above 20*l.* or 25*l.* a year.—In estimating the masters at 2436, we have taken them at a higher number than is likely to be wanted.

two remarks. The first is, that some of the most respectable persons in the university of Cambridge—men alike distinguished for talents, for learning, and for attachment to the church of England—have, within a few weeks past, associated themselves for the express purpose of introducing it, *under certain modifications*, among the poor of that place. The plan, therefore, cannot be *necessarily* subversive either of good morals or of attachment to the church. Our next observation is, that that intemperate zeal, which will not allow us to instruct catholics except with the public and avowed intention of making them churchmen, is positively the extreme of folly: it will most assuredly defeat its object, and exasperate feelings already sufficiently hostile. Let it be the first determination to instruct, at any rate: bigotry and superstition cannot choose but decline. Store the minds of the rising generation with good principles and virtuous habits, and you will be aided by auxiliaries of lasting and powerful energy.

But it is sometimes asserted, “the Irish are so unwilling to receive instruction, that you will find it impossible to give them any taste for learning. They will always prefer the luxury of rolling in the same puddle with their pigs, to the attainment of knowledge and the acquisition of arts.” Now it so happens, that in this noisy argument, which we have heard repeatedly advanced, there is not one syllable of truth. Among numbers of the Irish, there is a vigour of intellect, an earnestness of curiosity, an anxiety for knowledge, which are rarely found in our land of civilization. We are much deceived if this be not one of the most striking features of the Irish character\*. As

\* National character takes much of its peculiarity from the prevailing degree of civilization. The Irish are naturally very shrewd and acute; they possess a restlessness of mind, which having nothing to fix



one of our number was riding at a round trot in a southern country, he observed a ragged boy, of 15 or 16 years of age, running by his side, and looking him cheerfully in the face. He stopped, and inquired his wants. The youth professed himself to be a *poor scholar*, and solicited alms. It was highly entertaining to hear in what manner he repeated by rote the few books which had fallen in his way: to the extent of his reading Latin seemed as familiar as English; and his recollection never appeared to fail. After his request was complied with, he ran by the side of the horse for some distance, still reciting as he ran: and it was not till after several admonitions that he consented to be left behind. This poor scholar was poor indeed! He subsisted chiefly on the potatoes which he procured at farm-houses by the display of his learning, and under those hospitable roofs he found protection from the weather.

The following account we take from Miss Owenson: the hero of the tale is old Thady O'Conolan, a schoolmaster near Sligo.

"When I complimented him on the extent of his erudition, and expressed my astonishment at his having acquired it in so remote a situation, he replied: 'Young lady, I went far and near for it, as many a poor scholar did before me; for I could construe Homer before I ever put on shoe or stocking, aye or a hat either, which to be sure I never did, till I was twenty years of age.'—When he was a young man, he said, there were but few schools in Connaught, and those few but bad; and that it was not unusual for eight or ten boys, who had the love of learning strong upon them, to set off bare-footed and bare-headed to Munster, where the best schools were then held; that they commenced their philosophic pilgrimage poor and friendless; but that they begged their way, and that the name of *poor scholar* procured them everywhere friends and subsistence: that having

heard much of the celebrity of a schoolmaster in the county of Clare, he and his adventurous companions directed their steps towards his seminary: 'but (added Thady) it being a grazing country, and of course no hospitality to be found there (meaning that it was thinly inhabited), we could not get a spot to shelter our heads in the neighbourhood of the school: so being a tight set of Connaught boys, able and strong, we carried off the schoolmaster one fine night, and never stopt till we landed him on the other side of the Shannon, when a priest gave us a chapel-house, and so we got learning and hospitality to boot, and the schoolmaster made a great fortune in time, all Connaught flocking to him, and now here I am at the head of a fine seminary myself.' He then informed me that he had fifty pupils; that the head class were in Homer, and did not pay for their tuition, as they assisted to teach the rest: that all boys of the name of O'Conolan were taught gratis, and the rest paid, according to the means of their parents, from one shilling to four shillings a quarter."

Thady's school was a dirty, miserable cabin by the side of a wood; his scholars were ragged, and his own coat was fastened by a skewer! When Miss Owenson called upon him, "he apologised for the absence of his first class;"

"—They had gone to cut turf for a poor distressed family in the neighbourhood.—'It was but the other day,' said he, 'they built up that cabin yonder, for a poor old widow; and I gave then a holiday for it, and my blessing into the bargain.' Seven boys read out of one Homer—the only Homer in the school; and three were at the same instant busy with a tattered volume of Virgil. An old deal table, and a few boards placed on stones to furnish seats for the students, constituted the furniture of Thady's academy. He assured us, that the labourer who earned but sixpence a day, would sooner live upon potatoes and salt, than refuse a little learning to his child. 'I have,' said he, 'above twenty boys who are come from distant parts to me, who begged their way, and who are now maintained among the poor of the neighbourhood; who, far from considering them a burthen, were so eager to have them, that to avoid jealousy I was obliged to have lots drawn for them: the boys indeed are grateful, and make the

upon at home, involves them in endless disputes. To the combined effect of this restless spirit and want of civilization, we attribute their wonderful love of litigation.

best returns they can, by working early and late for their patrons when not engaged with me." Pat. Sket. vol. ii. p. 133, &c.

A traveller is sometimes agreeably surprised, by coming unexpectedly upon a cabin filled with scholars to the very limits of compression. We have seen the children by twenty or thirty together, when the school appeared to be full, scattered by the hedges, and pursuing their studies with as much earnestness as could reasonably be expected.

The advocate for education must not look for universal assent: objections are "plenty as blackberries." It is confidently maintained, by zealous declaimers, that catholics will send their children to none but catholics; and that under such auspices little benefit will result from instruction. This objection is often urged with an air of triumph. Now we observe, in reply, 1. That even if we admit the truth of the premises, the conclusion is not fairly deducible. If you teach them to read and write, and enable them to exercise those powers of mind which they unquestionably possess, you have rendered an important service. They are sufficiently shrewd: give them materials for thinking, and they will think. In whatever degree you remove ignorance you gain a march on superstition. Is it not also probable, that a schoolmaster, paid and supported by the government of the country, will in a certain degree consult the wishes of that government? A case in point occurred within our own knowledge, where a protestant gentleman, with this very idea in his mind, procured a catholic master. For various reasons we shall not enter upon particulars; it will be sufficient to state, that all the children read the New Testament under the instruction of this catholic himself. This occurred in a part of the country where the priests are extremely hostile. It appears, therefore, that, without offering any violence to prejudice, catholic teachers may be rendered highly useful. But

we reply, 2. That the fact alleged is untrue. We have ourselves been assured, by many poor papists, that if they had not a master of their own persuasion (whom, however, they should prefer), they would be glad of a protestant.—Our assertion may not be implicitly received. Call in, therefore, the Irish evidence: Gentlemen of the Deputation, what say you?

"Wherever schools are introduced, though by protestants, catholics allow their children to reap the advantage of them; nor will the establishment of a school by those of their own communion, invariably detach them from the former: comparisons are instituted, and the school of the protestants has been known to obtain the preference. In such cases, however, protestants have previously distinguished themselves by prudence and forbearance, as well as other qualifications; that is, while they have placed in view the leading principles of religion, they have abstained from invectives against popery, and from every attempt to make proselytes." Report, p. 44.

We particularly solicit attention to that part of the evidence which recommends prudence and moderation: without these, we are most confident that the scheme would utterly fail.

We know that grants of money have been made by parliament to a considerable amount for public instruction: but as no very conspicuous effect has been produced, there is probably a defect either in the plan, or the application of the money. Into this question we shall not enter.

(To be continued.)

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*Christianity in India. An Essay on the Duty, Means, and Consequences of introducing the Christian Religion among the native Inhabitants of the British Dominions in the East.* By J. W. CUNNINGHAM, A. M. late Fellow of St. John's College, Cambridge. London: Hatchard. 8vo. pp. 199. Price 5s. 6d. 1808.

Of all the publications which have recently appeared on the subject of



Hindoo conversion, no one can more justly claim the character of cool and philosophical discussion than the work which we now recommend to the perusal of our readers.

The alarm had not been sounded by the anti-missionaries when this essay was composed; and yet, had it been the design of the author to expose the errors of Major Scott Waring, or to refute the assertions of the Bengal Officer, he could scarcely have written more effectually to the purpose. We know not whether our present number may fall into the hands of either of these writers, but as we have been honoured by the notice of one of them, we will venture to refer the Major to that part of the Essay which treats of the practicability of the attempt which he so anxiously deprecates; whilst we recommend to the unknown champion of Hindoo morality a careful and candid comparison between his own statements on that head and the authorities quoted on the other side by Mr. Cunningham. It sometimes will happen that the evidence of sense must give way to that of testimony. We remember to have heard the wretched fate of a man who once disputed this assertion. A party of friends conspired to practise upon him; all of whom, meeting him in succession, asked him some question relative to a bird which they affirmed to be sitting on his shoulder. He laughed at the first, wondered at the second, was alarmed at the third, and at length, overpowered by the weight of evidence opposed to his senses, walked melancholy homeward, and concluded himself mad. Should this be the unfortunate case of the Bengal Officer, when he has read through the series of evidence cited in this Essay as irrefragable proof of the debased state of Hindoo morals, all of it flatly contradicting what he affirms to be his own experience, we shall indeed pity his sad condition, though we cannot be astonished at any doubts he may entertain of his own sanity.

CHRIST. OBSERV. No. 76.

We shall now give our readers a sketch of the main argument made use of in this Essay, observing, *in limine*, that it is an argument of no confined extent. Its force must be acknowledged by all who admit the principle of benevolence as a rule of conduct towards our fellow-creatures. This admission is all that is required by the Essay, when it affirms "that our principal obligation to communicate Christianity to the Hindoos is founded upon the malignant and pernicious character of that superstition of which they are the victims." If it can be proved that this superstition is cruel and debasing; that it directly counteracts every attempt at improvement, whether physical, civil, or moral; that it admits of no palliative, and can be effectually supplanted only by a pure system of morals, founded on doctrines which bear evidence of their divine original; then is Christianity the sole remedy applicable to the case; and the option is not left to us, as moral agents, whether we will have recourse to it or not.

"In estimating the religion of Hindostan, it will be necessary" (says our author) "to take a view of the *moral character*, and of the *civil and political institutions* of its inhabitants. For, in the first place, either the moral character (where the religion is not confessedly and in all its parts divine) in a great measure forms the religion, or the religion the moral character. So that if the moral character is bad, the religion is either the offspring, or the parent of evil, and has therefore only such a choice of pretensions, as will, wherever the choice is placed, establish the conclusion at which we aim." p. 10.

Again, as the Hindoo religion

—"is not satisfied with the altar, but takes the seat of legislation, and even mounts the steps of the throne, . . . the same voice which condemns the civil and political institutions of India must condemn the religion in which they originate." p. 10.

With the attention, necessary in all analytical reasoning, to the connection between the effects stated and their presumed cause, and also to the correctness with which the

effects themselves are described, we shall follow the Essayist through his sketch of Hindoo morals. The three capital charges brought by him against the national character are, those of *treachery*, *indolence*, and *cruelty*. The following quotations are in support of the first charge.

"Whoever is at all acquainted with the history of our campaigns in the East, will find himself rather encumbered with evidence of the treachery of the natives, than distressed by the want of it. The works of Orme, Holwell, Dow, Maurice, Scrafton, &c. produce it in every page. Treaties solemnly ratified, whilst other treaties are contracting with an opposite power; articles of capitulation violated by the murder of the besiegers or the besieged; truces broken at the moment of the greatest confidence; dugged bowls, and poisoned meats; parchments sealed with blood, and contracts cut to pieces by the dagger; the breach of the best guarded promises, and the most sacred oaths;—these are circumstances which are every instant exemplified in the history of Hindostan." p. 20.

"Mr. Holwell (for some time president of the Cutchery court at Calcutta," and in general a panegyrist of the Hindoo religion) says of the people, that "they are a race who, from their infancy, are utter strangers to the idea of common faith and honesty." "Lord Teignmouth" affirms that "a man must be long acquainted with them, before he can believe them capable of that barefaced falsehood, servile adulation, and deliberate deception, which they daily practise." "The testimony of the Baptist missionaries is equally decisive," and has the peculiarity of being opposed to their first erroneous conceptions of the mildness and simplicity of the Hindoos.

To the testimonies already cited our author adds some internal evidence, drawn from certain Hindoo customs, and sums up with the following extract from Orme: "Parents," says this historian, "love their grandchildren, because they are the enemies of their enemies, i. e. of their own children. Such objects of mistrust are children rendered to their

parents by the intrigues of an Indian court!" This saying, we are told, is almost proverbial. Its nature admits not of an epithet or a comment.

"Treachery is almost always the vice of a feeble mind; for it is seldom employed by those who can accomplish their end by the exercise of other powers. It was the vice of Carthage, but not of Rome. We might therefore, from a knowledge of the treachery of the Hindoos, have been led to suspect them of feebleness and inactivity." Orme, Scrafton, Niecamp, and Tennant, confirm the truth of this induction: nor do we imagine that the most zealous panegyrist of the Hindoo character, the Bengal Officer excepted, would defend it from the imputation of indolence. The well-known saying, "that it is better to sit than to walk, to lie down than to sit, to sleep than to wake, and that death is better than all," may, we believe, be deemed characteristic of the Hindoos in this particular.

The charge of cruelty is more novel, and admits of greater qualifications than those of treachery and indolence. We can admit it to be just, but not exactly on the premises adduced in the Essay. It certainly does appear that there exists in the Hindoo mind no principle of humanity, adequate to counteract the ferocious dictates of superstition: but the cruelty of which we should thus convict the worshippers of Brahma, is the cruelty of Bedlam, rather than that of the Inquisition. We think it no reflection on the humanity of a lunatic, that he inflicts on those who come within his reach the tortures to which he also subjects himself. In like manner, we should not attribute solely to inhumanity of disposition the conduct of the Hindoo, who drives from his door the contaminated mendicant: for were he to change places with the outcast, his religion would preclude him from expecting relief. The cruelty exemplified in erecting a koorh, or in sitting in dhurna, is to be charged, like the Hindoo penances, upon the



bloody superstition that gives birth to them: so that, instead of differing from our author as to his conclusion on this point, we only arrive at it by a shorter road. We firmly believe that the cruel practices, of which no less than fifteen are enumerated in one page of the Essay, prove the Hindoo religion to be replete with barbarities. Why the author should argue against himself, when (in the 37th page) he will not admit above three of these rites to be damnatory of the religion, and chooses to employ the remaining twelve for the condemnation of the people, we are at a loss to imagine. Neither do we admit that the distinction between those rites which they conceive to be of divine appointment, and those which are human inventions, can justly be urged as a proof that the disposition of the people is cruel independently of their religion. For let the author take which three of these fifteen cruelties he pleases to be the imposition of Brahma, still there will remain some such as these to be imputed to his followers: "The practice of dancing with bamboos passed through the sides; the swinging with hooks passed through the integuments of the back; the falling from a height on sharp instruments; the climbing a tree armed with spikes; the swinging over a fire with the head downwards." Now let it be granted that these practices are not enjoined by Brahma; is their enormity then to be charged on the disposition of the people independently of their religion? Does the wretched victim of them delight in his self-inflicted agony? Or does he not rather submit to it, through fear of that dreadful being, whom by such barbarities his priests have taught him to appease. We see no reason then to suspect the Hindoos of any natural predilection for cruelty. Nor would it strengthen our author's argument if he could convict them of it; however a familiarity with the horrors of their superstition may have rendered them callous spectators of,

and sometimes actors in the most sanguinary tragedies.

Upon the whole, we must agree with the author of the Essay in our verdict against the morality of Hindostan, in the three instances which he has brought forward as tests of it: nor do we think there is reason to hope that a further examination into the principles or actions of its inhabitants would be more favourable to their character. It now behoves us to inquire, whether the vices which have been proved to exist amongst them, can justly be attributed to their religion. The vice of cruelty we have already determined to be as closely connected with their religion, as a child is with its parent. The vices of treachery and indolence are more immediately the effects of a certain state of society, than of any depraved system of theology. They are the common vices of savages, who can without much toil obtain a subsistence. To make good his conclusion, therefore, our author is bound to prove, that the corrupt state of Hindoo society, to which we attribute the prevalence of those particular vices, is the effect of the religion of Brahma. On this point, the following chapter, which treats of the civil and political institutions of Hindostan, is quite satisfactory. From it we extract the following passage.

"There are no less than fifteen methods by which those may be cut off from the privileges of men, whom God has made free. Slavery (to mention some cases) is, among the Hindus, voluntary or hereditary: it may depend upon the issue of a battle, or the cast of a die, or the caprice of a Bramin. It might be expected that from materials such as these, chains would have been forged for half the people; and the fact is, that there is no part of the world where domestic tyranny finds so many, and such degraded subjects. It is quite unnecessary, in the present state of moral or political opinion, to expatiate upon the evils of slavery." p. 56.

"But the most serious subject of discussion among the political regulations of Hindostan, is the institution of castes." The effect of this

institution on morals, happiness, and national prosperity, are by our author ably stated.

"The Bramins," it is first observed, "are in a great degree exempted from responsibility. They suffer only a mitigated punishment for a variety of crimes; in no case is the punishment of death inflicted upon them; and in many a small fine is substituted for it. The influence which these circumstances must have upon the moral character of the Bramins, and, through them, upon that of the nation, is obvious. Such is the necessity of restraint, that when men cease to be responsible, they cease to be virtuous; and such the efficacy of example, that a bad priesthood must make a vicious people." p. 59.

Again: "Is a Polere likely to be virtuous, whose character will never entitle him to approach within ninety-six steps of a Namboory Bramin? Will a high line of conduct be sought out by those whose shadow is supposed to pollute every thing over which it passes? Such, however, is the situation of a great part of the population of Hindostan." p. 61.

"It will scarcely be contended, that any institutions which diminish the virtue of a people, can ultimately assist their happiness. But it may be worth while to enquire more particularly, in what way the happiness of Hindostan is affected by the distinctions of caste. In order to satisfy this enquiry, some passages shall be produced which describe the state of the Pariars [or Chandulas].—'If a Pariar approach a Nair, this last may put him to death with impunity.' . . . 'They are regarded by other Indians' (says Mr. Sonnerat) 'as infamous, defiled, abominable, and reprobate; in every act, public or civil, they do not place them among the castes.' . . . 'In general the employments assigned to the Pariars are of the most vile and disgusting nature.' . . . 'If an Indian, even of the lowest caste, by chance touch a Pariar, he is obliged to purify himself by bathing. The Bramins may not look upon them; and as soon as a Pariar sees them, he must retire. They are of no sect, and being excluded from all assemblies of the people, are forbidden to enter the temples to pray or to sacrifice.' . . . 'An Indian would let a Pariar perish, rather than pollute his hand by stretching it out to withdraw him from a precipice.' " p. 62—64.

To this statement of Mr. Sonnerat the following remark, which we receive with caution, is subjoined:

"Calamitous as is the situation of the Pariar, the paths which lead to it are innumerable. It is the lot of all those who have in the slightest manner violated the rules of their caste\*; so that there are millions in Hindostan who can attest how ill the institution of castes promotes the happiness of a people." p. 65.

In estimating the political effects of the institution of castes, our author successfully combats the only two arguments which have been urged in its defence. He shews that it has no tendency to the preservation of arts, by the regular transmission of them from father to son; or to the maintenance of order, by the confinement of men to one particular line of employment. On the other hand, he asserts, that "this institution has for its foundation the most extensive and vexatious kind of legalised monopoly;" that its apologists "betray great ignorance of politics, in conceiving that the number of individuals in a state engaged in the same employments can be stationary;" and lastly, that it is eminently injurious, by means "of the restraint which it imposes on the human mind."

"Amongst the customs of the Hindus, must also be placed infanticide, a practice which always indicates as much misery as it produces." . . . "Another singular circumstance in the policy of the Hindus is, that its laws recognize and regulate the depredations of robbers; the magistrate thus sharing in those crimes which he is too weak to prevent." . . . "In Hindostan," also, "some forms of penance oblige men to subsist by charity; and some provinces swarm with armies of these privileged mendicants." p. 74, 75.

Besides these customs, our author enumerates the trial by ordeal, legalised magic, the number of authorised holidays (those observed by the Brahmins amounting to two hundred); and concludes this catalogue with the mention of one sweeping and destructive principle,

\* Is there no mode of purification appointed for a violation of these rules? If not, how happens it that in process of time the whole people have not become Pariars?



—“which prevails through every department of Hindu or Mahomedan administration; that money is received in commutation for every crime; a principle which strikes at the root of all justice, by making it the interest of the magistrate to cherish these very crimes he is intended to check. It is,” adds our author, “always to be remembered, that the political institutions of Hindostan are interwoven with the religion of the country; and that each pretends to the same divine authority. Every voice of censure, therefore, directed against these institutions, falls ultimately upon the religion.” p. 76.

Is this then the fact? Is it true that the civil and political institutions of the Hindoos are incompatible with the existence of morals, happiness, or national prosperity; and that these institutions are founded on a superstition which not only racks the minds and lacerates the bodies of its individual victims, but persecutes and tyrannizes over them as members of a community? In the establishment of this fact, the Essay is in our judgment conclusive. Such, then, being the bitter fruits of the Hindoo religion, we are next led to examine the root from which they proceed. In the 4th chapter of the Essay we find the creed of Brahma anatomized. The author first develops the general features of it—namely, polytheism and idolatry; the effects of which on the human mind, and on society, he ably illustrates. He then considers the sacred usages attached to it—namely, penances and sacrifices, as absurd as they are painful. And, lastly, he comments on the philosophical opinions which spring out of the Hindoo doctrines: such are, fatalism, transmigration, and immaterialism, with all their concomitants.

“Polytheism,” observes our author, “supposes some imperfection in each particular divinity.” “The manifest tendency of this system, therefore, is to create a degraded notion of God. But when once the doctrine of divine imperfection is let in, the most pernicious consequences follow. And these are sufficiently discernible in Hinduism. This circumstance, in the first place, accounts

for the extraordinary multiplication of the Gods\*.” “Hence also it arises that the Hindu gods are supposed to patronize and to practise every vice.” “Every criminal, in short, may find his model and patron amidst his country’s gods. The destructive influence of such a scheme upon the morals of a people may easily be conceived. Men usually fall below the standard proposed to them: but in this case they will remain profligate even if they reach it.” p. 82, 83.

Idolatry, and a system of penances (framed to supply the deficiency which in Christianity is supplied by the vicarious sacrifice of its Author), are shewn to be natural attendants on polytheism. These penances consist in laborious journeys to remote spots; in casting themselves at Jaggernaut under the massy wheels of a machine in which their idol is borne; in plunging into the Ganges, in the hope that the holy waves will cleanse them from the most heinous offences; in using a variety of the most childish and disgusting ceremonies; and often in frightful bodily torments, such as lying on a bed of spikes, embracing a red hot figure, holding the arms for many years in the same position, inviting the ants to make their nests in the body, fixing the eyes unceasingly on the sun, &c. Nor are the rules of sacrifice less various, mischievous, or absurd.

“These sacrifices are sometimes offered to gods deformed by foul, profligate, and obscene attributes; sometimes to the most contemptible reptiles. They are often of such extent as to exhaust the means of subsistence, and to force the penitent upon a life of vagrancy, uselessness, and mendicity. The rites by which they are accompanied are generally either sanguinary or obscene. The gifts themselves centre ultimately with the Brahmins, and furnish them with fresh materials of indulgence, and stronger instruments of oppression.” p. 89, 90.

The mischievous effects of the doctrines of *fatalism* and *transmigration* are then shewn. As to the ten-

\* They amount, it is said, to 30 crore, or millions.

dency of the latter doctrine, "it leads (among other things) to indistinct and degrading views of the retribution of futurity; destroys the notion of personal identity, or of consciousness in that state, and thus disarms the moral government of God of its principal weapon." p. 100. On the subject of immaterialism, "Vyasa," whom our author styles the Plato of India, teaches that the material world exists only in the perceptions of men; in short, that 'existence and perceptibility are convertible terms,' and 'that external appearances and sensations are illusory;' doctrines which evidently tend to universal scepticism, to the annihilation of responsibility and of consciousness in a future state; and which substitute "for the terrors of retributive justice, a general and indiscriminating expectation of participating in all the happiness and glories of the godhead." p. 103.

"After this exposition of Hinduism," Mr. Cunningham asks with renewed confidence, "whether the duty of propagating Christianity in India may not be safely rested upon the absolute need under which her people labour of a purer religion." If that exposition be true, "it would be needless to prove that the cure for evils of such magnitude and inveteracy must be the introduction of new moral principles. Justice and benevolence in this case demand of us the use of every means for the subversion, not only of existing institutions, but of the moral system in which they originate." p. 104.

With this last passage we shall take leave of our author's main argument respecting the duty of propagating Christianity in India, repeating our observation, that it is founded on the general principles of justice and benevolence, and not on any peculiar precept of Christianity. To those whose philosophy and whose practice is purely Christian, more cogent motives will readily present themselves; some of which are briefly mentioned in the opening of the essay. We differ indeed from the author, as to the universality of the obligation resulting from the

command of our Saviour to his apostles. This command is certainly binding upon ourselves, but simply because it is indicative of the will of God respecting the propagation of the Gospel in general. That we are not bound, in consequence of this command, to disturb the peace of nations, or to machinate the overthrow of governments, is a position which it needs no skill in logic to maintain: but in the case before us, the fulfilment of the will of God requires no such violent measures: the government is in our own hands, and the people we know, by repeated experiments, to be patient of argument and friendly to missionaries. To all, then, who hold the will of God to be the supreme source of obligation, all further argument on the point of duty would be superfluous.

Amongst the means of propagating Christianity in the East Indies, our author recommends strongly an *ecclesiastical establishment*. As our limits would prevent us from entering at length into the merits of this delicate question, we must be content with referring to some remarks which we have already made on this subject in our volume for 1806, p. 314. Were it indeed probable, that the character of a Christian minister in India, so ably portrayed by Mr. Cunningham, would spring more frequently from an establishment than from independent missionary associations, we should feel less inclined to question the validity of his arguments, and those of Dr. Buchanan, on this subject. Our readers will be better able to estimate the degree of this probability, when they have read the following extracts.

"The minister of Christ in India, to do justice to his cause, must not be taken indiscriminately from the ranks. He must be familiar with the principles and precepts of his own religion, and with the holy volume in which they have been preserved. He must have entered into the hideous recesses of Hinduism, and must carry about with him a torch to expose them to others. To his acquaint-



ance with the rival systems must be added a knowledge of man; a species of knowledge which must be first studied in his own bosom, and then perfected in the world. As personal qualifications, he should possess a mild demeanor, a ready address, a general fluency of speech. But it is into the moral and religious qualities of the preacher that we are bound to make the strictest inquisition. The apostle of Christianity stands forward in the most awful, as well as dignified character that man can wear;—the exemplar and oracle of the religion of God. He would indeed rejoice to turn the eye of his examiners, from himself, to those of whom 'the world was not worthy;' but they will naturally not exchange a witness before them, for those whom they may conceive adorned with fictitious virtues. In this situation he will be influenced by a compound feeling, originating partly in the sense of his own infirmity, and partly in the dignity of the office with which he is invested. Governed by this feeling he will be seen always distrusting himself, but reposing confidently upon the arm of God. His zeal for God and man will be associated with a complete indifference to his own interests; he will be bold in the quotation of Scripture, but cautious in the interpretation of it; he will be firm without severity, and mild without weakness. As the ambassador of Christ, he will make his promises, his sufferings, his example, the great themes of his argument. As 'man, all that is human will be dear to him.'—Charity, in short, or love to man founded upon love to God, will be his master principle; and this will carry him a peaceful conqueror through obstacles which force would never have overcome." pp. 162, 163.

The advantage derived by the Danish missionaries from the establishment of schools, is advanced by our author as a test of their general utility, and of the success which would probably attend them. And even if it were to be conceded that the prejudices against Christianity, and the value affixed to caste, are much greater in Bengal and the Gangetic provinces than in the lower parts of the Peninsula, still it may be presumed that the motives which have induced the natives of the coast to frequent the schools of the Danish

missionaries, are likely to operate wherever there is an advantage to be gained by a knowledge of the English language. Assuming, then, that schools, even if Christian instruction be not their primary object, cannot fail to be useful, of which we apprehend there can be no doubt, inasmuch as they prepare the way for Christianity, we think the conclusion perfectly just, "That the general erection of schools is a measure which demands and deserves the attention of government."

With regard to our author's proposed attempt to introduce the English language generally into India, so as to preclude the necessity of using translations of the Scriptures, we are at a loss for a proof that it would be either possible or beneficial. If the inconveniences of the present system are, the time consumed by the missionaries in learning the Hindoo dialects, the feebleness of their addresses through the medium of an unknown language, and the danger of inaccuracy in translations, where error would be ruinous; how are these inconveniences to be diminished, by transferring the locality of them from the minds of ten learned translators, to those of fifty millions of illiterate Hindoos? We might also animadvert on the inconsistency of this scheme with another part of the Essay, which strenuously contends for the facility of making accurate translations of the Scriptures into all the languages of Hindostan.

It is impossible for us not to pass a stricture on the last expedient proposed by Mr. Cunningham for the diffusion of Christian knowledge—viz. "the providing some *remedy* for the loss of caste."—That protection should be afforded to the Hindoo convert from the persecution of the Brahmins, is unquestionably right and politic; but that the advantages arising from the patronage of powerful Christians should ever be presented to his mind as a motive to profess Christianity, or that he should be led to consider the profes-

sion or rejection of it to depend "upon the balance between the patronage of Christians and Brahmins," would be an evil no less to be deprecated for its intrinsic nature, than for its injurious consequences. A mere nominal conversion of the Hindoos to Christianity would obviously produce little moral benefit; and, even in a political view, it might be questioned whether much good would result from it. For what is the nature of our apprehensions respecting the security of our Indian possessions? It is not (as is observed in the Essay), that we fear the alienation of our *Anglo-Indian* subjects, or that we deem the success of a foreign invasion highly probable; but it is that we discern plainly in the minds and manners of the natives a change corresponding to the light emanating from our improved mode of governing India; that, to the honour of our nation, the abject Hindoo has been raised by us from the lowest condition in which Mahomedan tyranny could place him, to the rank of a reasoning and responsible being; that in the uncontrollable course of events his faculties and knowledge must necessarily improve, and thus a door be opened to discontent and disaffection, which a multitude of irritating reflections, on the origin and nature of our power in the East, are calculated to excite. The assimilation of the Hindoos with our own subjects, by inducing an uniformity of religious profession, might indeed accelerate their march to the heights of knowledge and of power: our fears, however, for the security of our Indian possessions, would not be greatly diminished, unless a cordial reception of the doctrines of the Cross were to accompany the profession of faith in Christ. In the present state of things, indeed, there is little reason to fear that the number of merely nominal converts will greatly increase; for as no mercenary motive can be attributed to the Indian missionaries, so neither is it likely that

the Hindoo will be led to apostatize from the faith of Brahma by any other influence than that which will ever attend the faithful preaching of the Gospel.

The third part of this Essay relates to the consequences of diffusing Christian knowledge in Asia. Here, while we agree with our author in his main positions, we have to complain that the reasoning and the language are in many instances extremely obscure. We will not detain our readers by giving all the proof which we might adduce on this point. There is, however, one source of obscurity, of which perhaps the author is not sufficiently aware, so conspicuous as to justify us in exemplifying it. The metaphors sometimes crowded into one sentence are so numerous and incongruous as to break all continuity of thought in the mind of the reader. Witness the following paragraph.

"The kingdom of Nepaul, which was subdued by the Mahomedans, has preserved to us a fair specimen of Hindu administration; and the features of the government are such as to convince us that the Indian monarchs did not redeem the princes of Asia from that title of despot with which they have been universally branded." p. 192.

Having said thus much on the occasional obscurity of our author's style, we cannot avoid adding, that his attempts at emphasis are sometimes greatly overstrained. For instance, when stating the improbability that the Hindoos will abuse the power imparted by Christianity, to the prejudice of their benefactors, he thus expresses himself:

"If, therefore, we should not expect in the scenes of private life that good spontaneously yielded would be abused; and that improvement would be pointed at the bosom, instead of being paid back into it; much less should we expect it in the dealings of a nation." p. 188.

The Essay betrays one other failing, which, though it occurs but once or twice in the whole work, is of such a nature as to demand animadversion. We allude to the



mode of expression made use of in illustrating the evils of polygamy. Nothing, we are persuaded, is farther from the writer's intention, than to violate the feelings of the most delicate mind; yet an inadvertent repetition of similar expressions might subject him to a charge of coarseness.

On the whole, however, we are glad to pay our warm tribute of approbation to the originality and vigour of thought, the industrious research, and above all to the Christian zeal, displayed in this essay; and we as earnestly express our hope that the author of it may continue to redeem some time from his other avocations, in order to contribute the aid of his literary talents to the refutation of error and the maintenance of Christian truth.

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*Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity: with Observations on the "Prefatory Remarks" to a Pamphlet published by Major Scott Waring. By A LATE RESIDENT IN BENGAL. London: Hatchard. 1808. 8vo. pp. 101.*

WE congratulate the public on the appearance of the present work. The question of the introduction of Christianity into India has been too long abandoned to the mercy of those whose prejudices or whose incapacity precluded them from allowing it a fair discussion. The advocates of such an introduction have indeed, so far as they have thought proper to appear in the lists, possessed decidedly the advantage in point of talents and information; but, with one or two exceptions, they have confined themselves to detached parts of the subject; and it must on the whole be confessed, that in zeal and activity they yield to their opponents. This unwearied ardour on the one part, and comparative supineness on the other, has long been to us

matter of regret and astonishment. Nor could we resign the hope, that a reproach so galling to the friends of Christianity would be soon wiped away, and that some writer would appear, able and intrepid enough to grapple with the whole of this great question. Our hope is at length gratified\*. The author before us brings to the performance of his task a perfect knowledge of the subject, resulting both from reading and observation. A long residence in India, and an intimate acquaintance with the existing modifications of government in that country, place him on an elevation with respect to those who rest their chief claims to attention on their supposed possession of the same advantages. Among the most striking features of his performance are, a candour which no virulence or unfairness on the part of his antagonists can disturb; and that calm dignity, which ever attends a great mind engaged in a good cause. To these qualifications he unites a style, though not uniformly correct, nor perfectly measured, yet distinguished for clearness, and energetic from its simplicity. It may be supposed that an author thus fortified would not refuse any important part of the subject; and he accordingly does not scruple to engage his adversaries along their whole line. It must be acknowledged that he has placed the question on its proper foundation; that he has rescued it from the rubbish in which it was buried by obstinacy and petulance, and dissipated with a breath the subterfuges of ignorance lurking under the name of local knowledge. The conduct of some men with regard to the conversion of the Hindoos, and the success which we anticipate from the further circulation of the present work, have forcibly brought to our recollection the fol-

\* We have already noticed in this number the recent production of Mr. Cunningham; and we shall shortly have occasion to introduce to our readers the Prize Essay of Mr. Pearson.

Following well-known passage, which it would be trite to quote, were it not so peculiarly applicable:

*Jamque faces et saxa volant; furor arma ministrat.*

*Tum pietate gravem ac meritis si forte virum quem*

*Conspexere; silent, arrectisque auribus adstant.*

*Ile regit dictis animos et pectora mulcet.*

The three principal points of consideration to which this author adverts are, as the title-page conveys, the practicability, the policy, and the duty of introducing Christianity into India. On each of these he is able and satisfactory; but his attention has been chiefly directed to the first. The greater part of the work consists of a refutation of all that has been advanced on the supposed impossibility of succeeding in any efforts to convert the Hindoos. It is this topic which has most strikingly afforded grounds for the cavils and calumnies of prejudiced and ignorant men; and therefore it is with reason that this topic is peculiarly examined and elucidated.

A complete analysis of a work, every part of which abounds with important matter, will not be expected from us. We will, however, attempt to bring before our readers most of the principal topics to which it adverts. But previously to the performance of that duty, it is proper to say a few words on a point connected with our subject. The public will do us the justice to recollect, that we have never shrunk from bearing testimony to the talents, labours, and piety of the present missionaries in Bengal. We have declared, and do still declare, that they have deserved well of their country and their kind, and that not even the shadow of a good reason has been offered for their expulsion from India. Retaining these convictions to their full extent, we must yet caution our readers not to confound the grand discussion respecting the introduction of Christianity into India, with the subordinate discussion respecting the

conduct of the missionaries in that country. This distinction it is the more essential to bear in mind, because our adversaries seem to endeavour (unintentionally perhaps) to throw it as much as possible into the shade. But it is a distinction most just and natural. Whether the present missionaries have acted well or ill, is one question: whether the principle itself, of communicating Christianity to our Eastern subjects, be right or wrong, is clearly another. Nor can it for a moment be conceded, that the decision of the latter is necessarily involved in that of the former. Even the expulsion of the missionaries from India (we tremble at the bare supposition of such an event) would not necessarily imply a condemnation of the important principle of converting the Hindoos. That principle must be tried upon its own merits, and not by the conduct of those who may rashly or injudiciously have attempted to carry it into execution. It is with this object more especially, and on the ground of the distinction which we have just stated, that we return to the discussion from which we have been obliged to digress.

Before our author enters at large into the three grand considerations already mentioned, he investigates the justice of some positions which Major Scott Waring has laid down in the course of his extraordinary work. To those who have been seduced by the affected display of knowledge, or confounded by the dogmatism which run through the Major's writings, we would peculiarly recommend the perusal of the animadversions which the "late Resident in Bengal" has made upon that author. Deeply as we were convinced that Major Scott's representations were in essential points incorrect, we confess we had but little conception of the extent of their inaccuracy. It now appears, not only that they are unjust, but that they are the result of a total ignorance of the state of India, and the



conduct of the British government in that country, during the last twenty years.

Major Scott, as he has himself informed the world, is the prey of a thousand fears, lest the attempts which *have been* already made to introduce Christianity into India should have endangered the safety of our eastern empire. Partly by unwarrantable constructions of some public documents, partly by the energy of his own feelings, and partly by certain undiscoverable authorities of a private nature, he has convinced, or believes he has convinced, himself, that all the native tribes, from Cape Comorin to Thibet, are conspiring to overthrow our dominion and destroy our religion. We think, however, that, after having considered how completely his remarks and deductions have been dissipated by the author before us, he will be content to dismiss his terrors, and permit us to enjoy the same tranquillity in England which is at present the lot of our fellow-subjects in India.

We cannot follow out the proofs which tend to shew the visionary nature of the alarms which have been said to exist among the natives, but must hasten to a more important subject, as soon as we have submitted to the reader the following gratifying conclusion, which is confirmed by every account received since the publication of this work :

“ Notwithstanding the missions of Drs. Kerr and Buchanan, although no prohibition has been issued on the Coast against the circulation of the Scriptures, nor any assurance given to the natives that the missionaries, who continue as before, should never receive any support from the British government, it appears by the latest intelligence from the Coast, one year after the mutiny, that all was tranquil, that the fears and disquiets of the native troops had completely subsided, and that discipline and military subordination were maintained and enforced.”  
p. 16.

That Major Scott and his adherents should lay peculiar stress on

the invariable system of toleration which has distinguished the British administration in India, and thus endeavour to shelter their doctrines under cover of that system, is not surprising; but that they should so far allow their zeal to master their prudence, as to venture into the details of a system of which they are deplorably ignorant, and that they should by such intemperance involve themselves in the grossest errors, is surely matter of astonishment, and to us (we frankly own) of astonishment mixed with pleasure.

Major Scott has asserted, “ that we took into our own hands the collection of the revenues and the administration of justice agreeably to the laws of the Koran and the Shaster;” and that our government has been deemed a blessing by the people, “ because we have collected the public revenues by the *rules* established by their ancestors, and because we administer justice to them by their own laws.” Now these assertions, thus boldly and pointedly made, the author before us has canvassed. This is, in a general view, perhaps the most interesting part of his work. The consummate knowledge which he possesses on the subject, has enabled him to condense into a few pages much valuable information; every paragraph of which falsifies the assertions we have just quoted. It would afford us high gratification, if our limits allowed it, to transcribe the whole of the passages to which we allude; but we must be satisfied, after earnestly recommending them to the attention of the reader, with a statement of the result to which they lead.

1. The revenue system in Bengal has, under our hands, experienced, both in *principle and in practice*, a fundamental alteration. Before this change, the amount of the revenue was undefined, and varied according to the wants or the caprices of the government. New assessments were annually made, founded on oppressive and “ inquisitorial investigations into the value of landed

estates." The revenue officers were also armed with judicial power, and were not amenable to the courts of justice for any part of their official conduct. The consequence was, as might have been expected, that the collection of the revenues was in fact a series of acts of extortion and barbarity. "The *corah* or whip" (says our author) "under the Mahomedan government, was considered as a necessary appendage in the country courts, where the collections were made; and the application of it was incessant and severe." At present, "the public assessment in Bengal has been declared fixed and irrevocable." The property of the soil is vested in the landholders. The revenue officers have no judicial power, and no exemption from responsibility before courts of justice; even the government itself must submit its claims to the decision of law. The cruelties once so common in the collection of the revenues, have been completely abolished.

2. The administration of justice in Bengal has also undergone most essential alterations. In civil causes, the Mahomedan laws with respect to Mahomedans, and the Hindoo laws with respect to the Hindoos, are ordained to be the general rules of decision. The criminal law, before our arrival in India, was administered according to the Mahomedan code; and though in this respect we have adopted that code, we have not failed, wherever we thought it necessary, to change or modify its regulations. Of such changes, no less than six examples, in matters of the highest importance, are produced by the present author; and as these changes have been made in the criminal law of the land, it is not difficult to discover that their influence must considerably affect the public administration of justice.

Neither have we been more scrupulous in reforming the Hindoo law, wherever it possessed any authority. The barbarous practices

of establishing koorhs, and sitting in dhurna, common among the Brahmins of the province of Benares, for the purpose either of escaping justice or administering it to themselves, have been abolished; though the latter of these certainly, and the former most probably, is sanctioned by the Shaster. The same fate has attended the custom, immemorial among the tribe of Rauje Koomars, of putting to death their female children. By the Hindoo law, as is well known, a Brahmin can never suffer death: in the Bengal provinces, however, Brahmins are compelled to submit to capital punishment, if awarded by law.

In these, and various inferior instances, the British government has actually interfered with the religious prejudices and laws of the natives. Whether that interference has excited public resentment and disaffection, or whether it has promoted contentment and happiness, let the existing state of India decide.

From these specimens some judgment may be formed of the degree of confidence to be placed in the accuracy of Major Scott's information on Indian subjects. The principal topics of discussion now come under our view.

I. The first is the practicability of introducing Christianity into India.

We have, on more than one occasion, announced our intention of enlarging on this head, and have incurred, with some degree of justice, the reproaches of Major Scott for the delay which has attended the execution of that intention. Our regret, however, at this unavoidable delay, is almost entirely removed by a consideration of the complete and triumphant manner in which our object has been attained by the facts and documents produced by the present author. For the question is now simply and strictly a question of facts. It is maintained on the one hand, and denied on the other, that "the attachment of the natives of India, whether Hindoos



or Mahomedans, to their respective creeds, customs, and prejudices," is invincible.

On common occasions it would certainly be sufficient to meet such a proposition by a bare reference to general history. Defective indeed must be the acquaintance of that man with the annals of the world, and with the human mind, who could forbear a smile at the folly of annexing the epithet *invincible* to attachments of any kind, and especially to national attachments. The epithet itself is obviously so vague and loose, that in a logical discussion it ought not to be tolerated. But we will not be severe on those who have used it, nor exact from them the exercise of qualities which they do not possess. It is more to our purpose to rest the question on this point: Has the attachment under contemplation proved itself, in all ages, and under all circumstances, invincible? If it has, it will then still remain to examine the causes that have rendered it invincible, and to argue the case upon general principles. Or has this attachment, in any one instance, yielded to force or persuasion? A single instance, let it be observed, of this nature, would dissolve the spell, and completely put to rout all the reasonings and all the local knowledge that has been paraded on many late occasions. What shall we say then, if, instead of a single instance, it can be demonstrated, by a variety of the best authenticated facts, that in repeated instances this invincible attachment has been conquered? And yet this is precisely the truth.

In this connection, it is important to bear in mind what has already been advanced respecting the financial and judicial regulations of British India. We have seen that, under our dominion, the Hindoo and Mahomedan regulations, in both the departments alluded to, have been partly modified and partly abolished. Let it however be recollected, that, among our Oriental subjects, there never existed any regulations purely

political; that their polity is one with their religion, promulgated in the same Scriptures, enforced by the same sanctions, and consecrated by the same prejudices. To touch the one, therefore, is to touch the other. The modification or abolition of their political usages and regulations, is in reality the modification or abolition of their religious usages and regulations. The innovations introduced by our government may be regarded as forming a grand experiment on the strength of this *invincible* attachment. It is not a little curious to consider what would have been the fate of these innovations, if the destinies of India had placed their rejection or adoption in the hands of Major Scott and his friends. At the bare proposal of them, "a thousand swords would have leapt from their scabbards." No words can describe the tumultuous array of local knowledge, declamations on invincible attachments, respect for prejudices, honour, duty, alarms and admonitions, which would have been exhibited to the public eye. Major Scott would instantly have beheld all the East in flames, and predicted the immediate dissolution of our empire; while the Bengal Officer would have been blind to every object but Vishnu hastening his tenth incarnation by about 1000 years, in order to sweep Christianity clean from the face of the world. As it has happened, however, the natives, both Hindoos and Mahomedans, have yielded without a struggle to these unwarrantable changes, and are at this moment quietly enjoying the blessings which have resulted from a violation of their religious institutions.

But this experiment, decisive as it is, does not stand alone. Not only is it observable that a gradual relaxation has taken place among the Brahmins, respecting the disclosure of their mysteries and the communication of their most secret doctrines to Europeans, but instances are not wanting even of the actual

conversion of Hindoos to other systems of religion. The case of the Seiks is most strikingly in point.

"In the extensive tract of country between Lahore and the Jumna, we find a numerous nation, well known by the name of Sicks. For the origin of this sect I shall take the authority of Mr. Wilkins, who informs us, that it was founded about 425 years ago, by a man of the *Khatree*, or military tribe among the Hindoos, who apostatized from his religion. The creed of the Sicks is diametrically opposed to the popular superstition of Hindostan, which admits and reveres innumerable deities, whilst the Sicks adore but one God 'omnipotent and omnipresent.' They consequently reject Brahma and Vishnu, with all his incarnations; and in the place of the *Sastras* of the Hindoos, including their mythological Puranas, have one book of civil and religious institutions, under the denomination of Grunth. They also, in opposition to the Hindoo code, admit proselytes from all other religions. The ceremony of initiation only requires from the new convert a renunciation of his former opinions, and a certain form of lustral purification.—Under these fundamental institutions, the laws or usages of the Sicks permit their proselytes, whether Hindoos or Mahomedans, to follow their own customs as to food and marriage. This sect, originally established by an apostate Hindoo, and composed chiefly of converts from the Hindoo and Mahomedan faith, now exists in a country formerly the seat of Hindooism, and, if united, could bring into the field a body of one hundred thousand cavalry." p. 42.

Of the fifteen millions of Mahomedans at present in India, "the majority are undeniably converts from the Hindoo to the Mussulman faith."

That some of the Mahomedan sovereigns, Aurungzebe, for example, and Tippoo Sultan, made use of the most atrocious and execrable methods to obtain proselytes, is certainly true; but we may presume that in general a milder system of proselytism obtained. Even in countries subject to the Mahomedan dominion, persecution, except under princes of a peculiarly sanguinary disposition, was rarely employed;

and it was of course completely out of the question where the converts resided in the territories of their own rajahs. It is remarkable, that "at present the Mapellas, or Mahomedans in the southern districts of Malabar, exceed in number the remaining race of the Hindoos."

In stating these incontestable facts, we have certainly made no small progress towards the decision of the present question. There are, however, facts no less incontestable, which carry us still farther, and prove the practicability, not only of converting the Hindoos, but of converting them to Christianity. It would swell this article to an immoderate length, were we to follow our author in his interesting sketch of the different societies of Christians established in various parts of the Peninsula, and in Ceylon.

These are, briefly,

The St. Thomè Christians, established on the coast of Malabar certainly before the sixth century, consisting in great measure of Brahmins and Nayrs, and calculated to amount at present to one hundred and fifty thousand souls.

The Portuguese Christians, on the same coast, whose number is computed at thirty-six thousand.

The Ceylon Christians, of whom the rev. Mr. Cordiner gives the following account:

"In the year 1801, the number of parish schools flourishing on the island amounted to one hundred and seventy; and the number of native protestant Christians exceeded three hundred and forty-two thousand. The Christians professing the religion of the church of Rome, are supposed to be still more numerous. At Columbo, the highest ranks of natives profess Christianity; and such as have received the benefit of a good education are more conscientious and respectable than their heathen neighbours." pp. 52, 53.

The progress of Christianity on the eastern side of the Coast, under the auspices of the apostolic Schwartz, has been too singular to escape universal notice. "The rajah of Tan-



jore has made an appropriation in land of the yearly revenue of five hundred pagodas, for the support of Christian missionaries in his dominions, in which there are many congregations of converted Christians."

No documents, however, on this subject can be more complete than the Reports of the Society for promoting Christian Knowledge. We regret that our author satisfies himself with a mere reference to them "for recent and satisfactory proofs of the possibility of converting Hindoos to Christianity." Though we cannot pretend to give any thing like a full idea of their contents, we are yet induced to bring before the reader a few of the facts which they detail, in order to prove, from the highest authority, that the plea of impracticability is finally overturned by the success of efforts cherished and protected by the most distinguished members of *our good old church*. It is an affecting consideration too, that at the very moment when we are debating and quarrelling with each other whether we should enlighten the benighted Hindoos, there are men who are laying out their lives in that divine enterprise, and whose sole ambition it is to realise in their own conduct the virtues and the labours of the primitive ages.

From the printed "Account of the Society's Protestant Missions in the East Indies for the Year 1803," which is inserted in the annual Report for 1804, we collect the following particulars:

In the Tanjore province, during the course of the year 1802, nearly sixty families, containing at the lowest calculation more than two hundred souls, were baptized and admitted into the Christian congregation. Of these new converts, the majority were of the Collary caste, and proprietors of lands cultivated by themselves.

In the Tamulian congregation there were baptized, in the year 1801, three hundred and sixty-six. Of this number, fifty were infants

born of Christian parents: the remainder, whether adults or infants, must therefore have been Hindoos. In the same congregation, in the year 1802, were baptized three hundred and twenty-eight. Excluding in the same manner from this number sixty-three persons born of Christian parents, we have two hundred and sixty-five for the amount of the actual accession to that church.

But the most striking document is a letter from the reverend Mr. Gerickè, dated at Vepery, on the 14th of February, 1803. That excellent man, the worthy successor of Schwartz, had recently returned from a journey through the Mysore and as far as Palamcotta; and the success which attended his exertions was peculiarly brilliant. Whole villages renounced their idolatry, and assumed the profession of Christianity. He himself baptized above thirteen hundred; and after his departure, more than twice that number were baptized by Sattianaden, a native preacher, and his assistants. Thus, in the district of Tinavelly alone, were about five thousand added in one year to the Church. Besides this astonishing increase, he baptized, at every place where he preached during his journey, several adults. Nor should it be forgotten, that the new converts in the Tinavelly country were exposed to the most bitter persecutions on account of their change of religion. Their situation was so deplorable, that one of the congregations, in a letter to Mr. Gerickè, declares, "that, were it not for the fear of hell, and the hope of heaven, such were their sufferings, that they should all throw themselves into the sea." Mr. Gerickè himself observes, in his letter; "It seems, that, if we had faithful and discreet labourers, for the vineyard of the Protestant mission on this coast, to send wherever a door is opened unto us, rapid would be the progress of the Gospel."

The Danish missionaries at Tranquebar speak of "the great numbers which had recently been baptized by

Mr. Gerickè, many of whom, not having yet been able to get books enough for their instruction, had written the Catechism and Prayers on palmyra leaves, which they had rehearsed to Mr. Gerickè, in a manner beyond his expectation." In the Report of these missionaries, we meet with an important fact incidentally introduced, and the more worthy of notice as it refutes the calumnious assertions of the enemies of missions. Being led to mention the persecutions to which we have before alluded, they speak of them as occasioned by "some heathen enemies, who were indignant that whole villages, *with their chiefs*, had embraced the Christian doctrine, and converted their pagodas into Christian churches, after having broken their idols and buried them deep in the ground."

Such are the materials with which we are furnished by the Society for promoting Christian Knowledge, in order to enable us to form a judgment on this question. We must remind the reader, that we have noticed only the addition which was made to the Christian congregations in the respective years alluded to; and that, independently of these additions, the congregations were large and flourishing. Even were no new converts made, the very existence of those churches, and the necessary augmentation of their strength in the course of nature, would be strong circumstances in support of the cause which we have espoused; but it appears that, besides this regular principle of supply, they are daily enlarging themselves by successive victories over the *invincible attachments* of the natives.

Here then we may pause, and leave it to the breast of every unprejudiced man to decide towards which side of the question the facts which have been advanced naturally incline; and we presume to assert, that there will not exist for a moment, in the breast of any such man, the shadow of a doubt on the subject. These facts indeed refer to the Peninsula; but why it should be

imagined that the conclusions drawn from them will not equally apply to Bengal, it is not easy to perceive; nor do we think it possible that any writer will pretend to discover a distinction between the two cases. A passage, however, in the work before us (page 55) may serve to satisfy the most scrupulous. We learn from it, that although the zeal of the Romish missionaries in the Gangetic provinces has been extremely languid, in consequence of their poverty, and the neglect of their superiors in Europe, yet that at Chatigan they had made numerous native converts, and that at Patna, and also at Bankipoor, they had, twenty-five years ago, a church and congregation of converted natives\*.

We will make no apology for the length of the following quotation, both because it ably touches some important considerations, and because we think it a fair specimen of that serene and unambitious exercise of high intellectual powers which seems to us the distinguishing characteristic of the author.

"From the facts which have been stated we are authorised to draw this conclusion, that millions of Hindoos have been converted to the Mahomedan faith; and that hundreds of thousands have embraced the doctrines of Christianity. With equal advantages and exertion on the side of Christianity, disclaiming all idea of persecution, which it abhors under any form, the disproportion might have been reversed. At all events the facts unanswerably prove that the Hindoos may be converted. But though the barrier of impossibility be thus surmounted, I am far from denying the difficulty of the attempt." "But whoever reflects on the apparently inadequate means by which Christianity was first propagated in the world, and the nations amongst which it is now received, should

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\* The success of the Baptist missionaries, almost the only protestant missionaries who have attempted the conversion of the natives of Bengal, deserves likewise to be noticed. Through their means even some of the Brahmins have embraced Christianity.



not be too hastily discouraged at the obstacles to the introduction of our national faith into India. It triumphed over the inveterate enmity of the Jews; it baffled the wit and withstood the attacks of profane scoffers; it confounded the wisdom of philosophers; it dethroned the gods of the pagans, and silenced their oracles. What to the Greeks appeared 'foolishness' in the time of the apostles, was afterwards received by them as the ground of hope for eternal life; and the Romans, who were remarkably tenacious of their national religion, and who had triumphed over all the world, bowed at last before the cross of Christ. Is the prejudice of the Hindoos then so inveterate that it will form an exception to that of all the other systems of Paganism which Christianity has overthrown? Is it impenetrable to the spear of Ithuriel? Facts demonstrate that it is not. Attached as the Hindoos are to opinions the growth of ages, those of the present day are at least not more hardened against conviction than their ancestors; and the power of truth and religion, which put to flight the Jupiter, Mars, and Apollo of heathen superstition, may still be found of efficacy to dethrone the Indra, Cartikeia, and Surya of Hindostani.

"To this has been objected, that the apostles, in the power of working miracles, had means of operating upon the conviction of the heathen nations which modern missionaries do not possess. The fact is undoubted; but" . . . "No one will contend that the Mahomedans prevailed with the Hindoos by the power of miracles," . . . "No one will affirm that the Syrian adventurers, when they propagated the Christian religion on the Malabar coast, ever pretended to exhibit any such proofs of its divine origin. Let the obstacles in our way, however, be fairly admitted; all that I contend for is, that they are not *invincible*: and the fact of millions of Hindoos having been converted to Mahomedanism and Christianity is the evidence on which I rely. The preceding facts and illustrations not only demonstrate that the attachment of the Hindoos to their tenets is not *invincible*, but that the Hindoo rajahs permitted the conversion of their subjects to the Christian faith, at a period when they possessed the means and power of preventing it. On what grounds is it then contended, that the Hindoos are so 'tremblingly alive' to whatever concerns their religion, that the offer of the doctrines of

Christianity must offend and irritate them? It is evident that the arguments used by the Mahomedans, or early Christian missionaries, for the conversion of the Hindoos, must have been founded on this principle, that their religion was wrong and that proposed to them was right. If we may give any credit to the reports of the two first Danish missionaries, these topics were frequently and forcibly urged, in their conferences with the Brahmins and other natives on the Malabar coast; and I see no reason to distrust the veracity of men of acknowledged piety and integrity, who never shew a disposition to overrate the success of their labours. They do not even pretend that their reasoning often impressed conviction on those to whom it was addressed; but it does not appear to have given offence, nor to have excited any persecution against them; and this is the point of importance in our present argument. p. 56—60.

With equal success our author proceeds to combat the suggestion, that any, the most pacific, measures to propagate Christianity will be regarded by the natives as indications of an intention to *force* their conversion. By appeals to existing facts, to the known conduct of the British government in every department, to the indulgence which, except in certain cases, has been uniformly shewn for their customs and their civil polity, to the respect which we pay to learning and reputed sanctity among their own body, to the ardour with which we pursue their literature and cherish their pundits, it is clearly shewn, that, unless we actually commenced a war of proselytism, the inhabitants of the East would never give us credit for entertaining an idea so chimerical as that of their forcible conversion.

After some very judicious remarks on the mode of making the great attempt of which he has just proved the practicability, the author directs his attention to the consideration of the religious and moral doctrines of Hindooism, and the moral character of its professors.

As we have already entered somewhat at large into the investi-

gation of this topic, we do not think it necessary to detain our readers with any copious extracts relating to it. We will therefore only express our conviction, that they will find in the present work a very satisfactory refutation of the strange positions which have been advanced by certain authors, respecting the unvarying excellence of the laws of Menu, and the spotless virtues of the Hindoos. A single quotation from this part of the work must be admitted. It relates to the moral character of the Hindoos, and is peculiarly valuable, because it delivers the opinion of one who has enjoyed and improved the highest opportunities of appreciating that character. By what method the Bengal Officer will reconcile this picture with his own extraordinary representations, we cannot pretend to determine. Without offering any comments on it, we will merely remark, that it forcibly corroborates the statements which we gave in our number for February, from Mr. Holwell, Sir William Jones, and Sir J. Mackintosh.

"If I were to describe the Hindoo character generally, and in few words, allowing for individual exceptions, I should define it a compound of insincerity, servility, and dishonesty. Their master passion is self-interest, which they pursue through all the mazes of cunning and duplicity. Their disregard for veracity is most striking; and the detection of their falsehood excites no other sensation than that of regret for the failure of the purpose it was intended to answer. Their charity has more of ostentation than of benevolence in it. The apathy with which they see their fellow-creatures suffering pain and distress, is also very remarkable; and their boasted tenderness to the brute creation is a negative quality, extending no farther than to the not depriving animals of life, without any effort to prolong it or render it comfortable. . . . 'The most unerring index to the national character of any people is, in my idea, to learn what their own sentiments are of each other; and I may safely affirm no people shew more reciprocal distrust than exists among the individuals of every tribe and family here.' I borrow this observation from a gentleman who resided several years in

Hindustan, because it is conformable to my own experience, and in my opinion strictly just." p. 81, 82.

II. On the Policy of introducing Christianity into India, which is the second general topic of our author, he has, from motives of delicacy, declined to enlarge. He has, however, adverted to some of the most material points connected with this topic. We will briefly bring these before the reader, after having offered one observation.

We all know that in every subject, whether of morals, politics, or religion, there are certain established principles or axioms. Cases may indeed occur, in which it may be proper, or necessary, to deviate from these general principles; but nothing can be more just than that, in all cases of this kind, the propriety or necessity of the deviation should be clearly proved. Whenever the dispute lies between those who recommend an adherence to general principles, and those who advise a departure from them, the whole weight of the proof ought obviously to rest on the latter class. It will certainly appear almost ridiculous to dwell for a moment on such self-evident truths; but we wish to draw the attention of our readers to them expressly for this reason, that, self-evident as they are, and uniformly as they are acted on in the common occurrences of private life, yet in national questions they are almost as uniformly overlooked. It is curious to observe, in all discussions respecting national conduct, the practical dexterity with which the *onus probandi* is shifted off from themselves by the party on which it ought to rest. Some most palpable instances of the justice of this remark have recently occurred in this country. In the grand question of the slave trade, where all the general principles of religion, humanity, political economy, and common sense, fought on one side, the advocates of the abolition were yet reduced, by the skill or the ignorance (it is difficult to say which) of their adversaries, to the



necessity of elaborately proving that fraud, and rapine, and murder, and slavery, are not sanctioned by the voice of God or nature. The case is exactly the same in the question now before us. We shall hereafter have occasion once more to exemplify this observation, as it applies to the *duty* of introducing Christianity into India: at present we allude to it only in reference to the *policy* of that measure.

Now, in the whole round of political science, there can be no two propositions more obviously incontrovertible than the following: 1. To multiply the points of common feeling between the subjects of a wise and equitable government and the ruling powers, is in the same proportion to increase the security and stability of that government; and, 2. (which is in fact a corollary from the preceding), That such a government has nothing to fear, but every thing to hope, from the advancement of its subjects in light and knowledge. To maintain the opposite of either of these propositions would be deemed monstrous; and yet, monstrous as it is, such has been precisely the line of conduct adopted by our antagonists. We are told that the conversion of India would be fatal to the Indo-British power. We are asked, whether Britain could govern fifty millions of Christian subjects in the East? Now, if these and similar expressions have any meaning, they clearly imply one of two things; either that the converse of the propositions we have just stated is true, or that the British government in India is a tyrannical government.

There is really no alternative. None but a tyrannical government has reason to dread the improvement of its subjects; and such a government has the best of all reasons; it is conscious that there never can exist any sympathies between itself and its subjects; and that therefore to enlighten them, is to multiply the points of disunion, rather than of harmony.

But whatever may be our opinion of the intrepidity and wisdom of

some of the writers on the present subject, we believe that none of them will contend that the British administration in India can be characterized as oppressive or tyrannical. Why, then, is it possible that, in any case, a free government is endangered by the prosperity of its subjects? Is it possible that, under any circumstances, "to connect attachment with allegiance" can be impolitic? Surely a cause which virtually at least, if not avowedly, rests on such principles, stands on very suspicious ground.

But is there any thing peculiar in the situation of British India, which ought to make it an exception to the general rules before stated? With a handful of men (such is the argument of our opponents) we hold supreme dominion over an immense tract of country swarming with a crowded population. This supreme dominion is maintained solely by our superiority in arts and arms; because there can be no doubt, that, if the mental powers of the natives were on a par with their physical capabilities, our authority would vanish in the twinkling of an eye. Our only chance for safety is by keeping up a marked distinction between our subjects and ourselves; by taking full credit for our real advantages, and by pressing them down under a sense of conscious inferiority. The palladium of our power is their ignorance, and to remove this ignorance would be to furnish them with arms against ourselves. Such conduct may be called harsh or ungenerous, but in truth there is no medium. We must lose the country altogether, or we must be content to retain it on these terms.

We will not stop here to quarrel with the palpable absurdity of the supposition on which the whole of this reasoning leans—viz. that it is possible for an enlightened nation to maintain any thing like an intimate or continued intercourse with an unenlightened nation, without communicating to the latter, in some degree or other, a share of its advance-

tages. This supposition, we assert, is not more essentially inconsistent with common sense and plain reason, than it is belied in the most glaring manner by every page of history, ancient or modern, from the commerce between the Greeks and the barbarians, to the commerce between the Chinese and the English. Without exposing, however, the fallacy of the supposition (if, indeed, it be not sufficiently exposed by being mentioned), we shall advert to the argument built upon it.

If this country were in the same situation with respect to India at present, with that which she occupied fifty years ago, the advice to keep the natives in perpetual ignorance would at any rate have been better-timed. It was then, if ever, in our option to adopt it. Even then, however, and at the very commencement of our influence in the East, we conceive, that to have acceded to such a principle would have been highly impolitic, because, of all tenures, that of ignorance is the most wretched and precarious. But the truth is, that to propose that principle of action under existing circumstances, is at the best extremely idle. Whether the natives shall remain in ignorance or not, is no longer left to our option: time, and the inevitable force of circumstances, have already decided the question. During our long connection with India, the operation, on the inhabitants, of our example, our political system, and our judicial regulations, though gradual, has been sure and decisive. The remarks of the author before us on this point are excellent.

“That the fundamental alterations which have taken place in the civil institutions of Bengal, should produce a correspondent change in the manners of the natives, is a natural and obvious effect; and, in point of fact, is very discernible. We have laid aside the rod of despotism, which formerly kept the country in awe; official power has been defined and limited; and that authority which Europeans unconnected with of-

fice exercised over the natives, and to which they paid submission from habit, is no longer tolerated. The Regulations of the Bengal government, by which the alteration has been effected, are prefaced by appeals to the understanding of the natives, who have thus been insensibly taught to reason on the principles by which they are governed, and to weigh the propriety of the laws which have been promulgated. In addition to this, they are constantly acquiring new lights by their increased intercourse with Europeans. All this is highly creditable to the British administration in Bengal, and ought to suggest conclusions most favourable to its conduct. . . . Such, no doubt, would be the result of a comparison between the Mahomedan and English government of the country; but the tyranny of the former has now almost lost its place in the recollection of the natives; and, looking to the permanency of our authority over India, we are to consider the progressive operation of new and powerful principles. Under the prevailing and irritating influence of prejudices, founded on the distinctions which have been noticed, the habit of reasoning, once acquired, may not always take a direction most friendly to British views and interests, but will easily suggest many obvious comparisons unfavourable to both. . . . That such a state of things admits a wide scope for the operation of discontent and disaffection, whenever other causes may tend to excite them, will not be disputed: the public feeling, under such impressions, is prepared to receive any inciting impulse, and may be set in action by causes of no extraordinary irritation. With every precaution on our part, such causes will occur, and may derive an additional impulse from the arts and intrigues of the disaffected.” p. 87.

Now this is certainly a most serious crisis of affairs. The impulse has been given; the march is begun. We are called upon, therefore, to determine, not whether we shall enlighten the Hindoos or allow them to remain in ignorance; but whether we shall compel them to relapse into their former state, or assist their progress in the career of civilization. As to the former plan, the very attempt is chimerical. Every tiro in the knowledge of hu-



man nature is convinced that after a certain point the advancement of mind can never be arrested by human opposition:

"Nought is retentive to the strength of spirit."

— Our wisest course assuredly is, to turn to our advantage what is inevitable. In any other case, our efforts will not only be fruitless, but fatal to our own interests, or to those of our posterity;—for even if we should imagine that we had succeeded, our success could be but for a moment, and would ultimately serve only to exasperate where we might have conciliated. The Hindoos must in time, by the laws of nature, be what we dread so much to make them. It remains for us to decide, whether we shall secure their gratitude by a generous concession, or their vengeance by a reluctant and extorted surrender. Who can avoid subscribing to the conclusion of our author?—

"What then is our obvious policy, under such circumstances?—to implant in the minds of the natives principles, that, if they reason at all, they may reason to some beneficial consequence—such as will connect attachment with allegiance, and give them an interest in the prosperity of our European government: in other words, the principles of the Christian religion." p. 88.

III. The progress of the discussion next leads us to consider the *Duty* of attempting the communication of Christianity to the Hindoos.

We must here recur to an observation which we offered under the preceding head: on many national questions, it may be remarked how dexterously the *onus probandi* has been thrown on the party which ought to have been exempt from all responsibility. If this remark has been exemplified with regard to the policy of the measure at present under consideration, it is no less forcibly exemplified with regard to its obligation.

To prove this point, it is not necessary to state that there lies an obli-

gation on every Christian government to promote the diffusion of Christianity; an obligation on which we have more than once expatiated, but which yet seems to us nearly self-evident, and virtually implied in the very profession of the Christian religion. Dismissing for the present all reference to a future state, it may be enough to offer this simple position, That it is the duty of every government to consult (at least) the temporal happiness of its subjects. And we offer it in order to connect with it another, equally just and momentous, That to communicate to a nation the knowledge of Christianity is the surest method to promote its temporal happiness.

We cannot permit this position to be regarded as in the slightest degree open to debate. Attempts have indeed been recently made to invalidate its force, and to prove that the Hindoos enjoy so much moral light as not to require the benevolent interference of Christianity. Such attempts, however, the mere offspring of fatuity and prejudice, it would be waste of time any farther to criticise. It were really too much to be always arguing what ought rather to have been asserted; to be discussing as problems, what ought to be laid down as axioms. After all that we have seen, and heard, and read, we are authorised in declaring, as a conviction which nothing can shake, that the temporal condition of the Hindoos (including in this term their moral and social and public relations) admits of infinite improvement. The statement of our author on this point is decisive:

"There (in Hindostan), as well as in every other country where idolatry has obtained a complete establishment, we not only find a general debasement of the moral principle, and a corresponding corruption of manners, but even licentiousness, and the most shocking cruelty, deriving a sort of sanction from the religion itself, or from the authority of custom and practices founded upon it." p. 91.

It is also incumbent on us to protest against the effusions of those

degenerate sceptics (for even in scepticism there is degeneracy) of our days, who hesitate to admit that no religion ever produced such temporal blessings among its votaries as Christianity. We term them degenerate, because they have renounced, not only the belief of Christianity, but the very knowledge of those general principles of reasoning which were recognized and appealed to by their more enlightened predecessors, by the Herberts and the Bolingbrokes of former ages. The justice of our opinion will be discovered by the perusal of an extract from the present author. In order to avoid a mutilation of the passage, we must take it up immediately from the close of the preceding quotation. The whole is worthy of insertion, but the latter part peculiarly applies to the hints we have offered.

"This humiliating state of things would doubtless have attracted more of the attention of at least the more serious part of our community, if the immense distance of our Oriental dominions, while it conceals them in a great degree from the view of all who do not make Oriental subjects the peculiar objects of their regard, had not weakened the impression which those facts that are known are naturally calculated to produce. Were the same superstitions, or the same barbarous and licentious rites, which are now exhibited on the banks of the Ganges, to be practised on the banks of the Thames, or even in the remotest part of the British islands, they would excite the strongest possible feelings of horror, and stimulate our efforts to substitute a purer and more benign system in the place of this compound of cruelty and crime. But surely, to the eye of reason, the distance of that part of our dominions in which this vicious system prevails, makes no real difference. It is equally a portion of our empire; subject to our rule, and contributing largely to our prosperity. May we not even go still further, and consider the natives of Hindostan in the relation of tenants, to whom we are bound by the obligations and duties of landlords? If these circumstances are attentively and seriously weighed, they will exhibit a most extraordinary phenomenon:—The most enlightened, improved, and (may

we not fairly say?) most religious nation upon earth, standing for many years in the closest of all social relations to a people bowed down under a dark and degrading superstition. Might it not be very naturally supposed, by those who in the varying fortunes of nations acknowledge the hand of a superintending Providence, that it had been a design of Heaven, in bringing these vast countries under the dominion of a nation enjoying the purest of all systems of religion, that their benighted and depraved inhabitants might thus receive the light of Christian truth and the blessings of a sound morality. They, however, who might hesitate to accede to this proposition, would readily acknowledge that it is at least our duty to endeavour in every way to promote the well-being and happiness of our Oriental fellow-subjects. And it is to be hoped, that the temporal benefits for which this quarter of the globe is indebted to the religion of Christ are so apparent, that it will not be denied by many, that the social and domestic comfort, as well as the moral improvement of a nation, can by no other means be so effectually advanced as by the general reception of Christianity. This is a proposition, indeed, on which we may hope there will be no dispute, since it has been frankly acknowledged even by avowed sceptics." —"It is also the less necessary to dilate on this pleasing truth, because it has very lately been stated and enforced by a venerable prelate with that pathetic eloquence for which all that proceeds from his lips or his pen is so justly celebrated." —"Happily, however, these are truths not to be found only in the writings of prelates, nor in the speculations of the closet: we may appeal to the records of parliament for the sense of one branch of the legislature on this head\*." p. 91 — 95.

On the subject of the proposal which has been made, that government should interfere to arrest the progress of the missionaries, and the circulation of the holy Scriptures, in India, we find the following striking sentences.

"Thus, while every other religion in India is left undisturbed; while the doc-

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\* See the Resolution of the House of Commons inserted in our number for February, p. 130.



trines of the Koran are freely circulated, and those of the Vedas and Sastras left unmolested; the government of a country professing the Christian religion is called upon to exert its power for barring out every scattered ray of that religious and moral light which, through the endeavours of any charitable individuals among us, might otherwise shine upon the inhabitants of that benighted land. It goes, in effect, to annihilate all that has been done for more than a hundred years, by the exertions of missionaries and the circulation of the Scriptures; and to cast back into the darkness of paganism those who had emerged from it: for such must unavoidably be the consequences of banishing missionaries from India, and prohibiting the circulation of the Scriptures amongst the natives." p. 97.

After repeating our earnest wishes for the utmost possible circulation of this valuable work, we close our remarks with its concluding paragraph.

"Anxious as I am that the natives of India should become Christians, from a regard for their temporal happiness and eternal welfare, I know that this is not to be effected by violence, nor by undue influence: and although I consider this country bound by the strongest obligations of duty and interest, which will ever be found inseparable, to afford them the means of moral and religious instruction, I have no wish to limit that toleration which has hitherto been observed with respect to their religion, laws, and customs. On the contrary, I hold a perseverance in the system of toleration not only as just in itself, but as essentially necessary to facilitate the means used for their conversion; and those means should be conciliatory, under the guidance of prudence and discretion. But I should consider a prohibition of the translation and circulation of our Holy Scriptures, and the recall of the missionaries, most fatal prognostics with respect to the permanency of the British dominion in India." p. 100.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

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### GREAT BRITAIN.

In the press: Bampton Lectures on the Sin of Schism, by Rev. Thomas Le Mesurier;—A new edition of Robinson's Scripture Characters;—A Diamond Concordance to the Bible, by the Rev. J. Brown of Haddington;—A Work by Mr. L. Cohen, addressed to the Jews, tending to shew that the Jews can gain nothing by changing their present belief, and that *Bona parte is not the Messiah*;—and The Geo-Chronology of Antiquity, or a Compendium of Ancient History and Geography, by Mr. Aspin.

Preparing for Publication: Essays historical and critical on Parts of the History of Scotland, particularly of the Highlands, by Mr. Dewar of Edinburgh;—Hints on the Economy of Feeding Stock and bettering the Condition of the Poor, by J. C. Curwen, Esq., M. P.;—and A

View of the Religions of the World, in 2 vols. 8vo., by the Rev. R. Adams of Edinburgh.

A new monthly magazine, entirely devoted to the service of the fine arts, called "Annals of Art," will be published on the 1st of May.

The twentieth number of Carey's general Atlas, imperial sheet, will soon appear. He intends shortly to publish it in numbers reduced to a quarto size.

The first impression of Mr. Cecil's Memoirs of the Rev. J. Newton is sold off, and a new edition, corrected, is ready for delivery.

It appears that the whole of the money paid into the registry of the court of Admiralty, as droits of the admiralty and of the crown, from the year 1794 to March 1808 (exclusive of the Danish prizes), amounts to 3,113,905*l.* 1*s.* 2*d.* The money

drawn from this fund by the royal warrant amounts to 2,539,837*l.* 19*s.* 7*d.* The balance, therefore, still remaining unappropriated, is 574,067*l.* 1*s.* 7*d.*

Lord Somerville, in an Appendix to Mr. Wissett's Treatise on the Culture of Hemp, estimates our annual consumption of hemp at 35,000 tons; and this quantity he points out the means of raising without any material derangement of our present system of husbandry. The same nobleman has presented her majesty with a beautiful dress made from the wool of his lordship's Merino flock.

Dr. Swabey and Dr. Adams, of Doctors Commons, have given the following opinion on the subject of curates' licences: "That every licence granted to a curate terminates on the death of the incumbent who gave the nomination; and that the succeeding rector may nominate any other clergyman to the cure, and claim a fresh licence from the bishop of the diocese."

A subscription has been opened for erecting a monument to the memory of the Rev. Thomas Jones, late tutor of Trinity College, Cambridge.

Mr. Joseph Hume has published some remarks on the mode of applying sulphur as a vermifuge to vegetables. The method is to dust the flowers of sulphur over the leaves of the tree or plant, through a piece of muslin, or by means of a puff. This destroys all worms or other insects, while it is beneficial to the plants in other respects. Peach-trees in particular are improved by it.

Rev. T. Lee, B. D., late fellow and tutor of Trinity College, Oxford, is elected president of that society.

Rev. T. Browne, fellow and tutor of Christ's College, Cambridge, is elected master of that society, in the room of Dr. Barker; and J. Kaye, esq., senior wrangler and first medalist in 1804, is appointed tutor, in the room of Mr. Browne.

The subjects for the bishop of London's medals in Christ's College, for this year, are as follows: For the Latin dissertation, "Doctrina Redemptionis universalis per Mortem Christi ex sacris Scripturis patet;" for the English, "Foolish and unlearned questions avoid, knowing that they do gender strifes."

#### FRANCE.

On the 17th ult. Bonaparte issued an imperial decree on the subject of educa-

tion, intended to consolidate and perfect the various incomplete institutions which have risen up under the successive governments that have lived their short hour in France. By this decree, which consists of 144 articles, and forms an elaborate and minutely organized system, all the schools, academies, or colleges of France, are connected together, and form *The University*; under the authority and controul of which every establishment for education, of every description, is brought. The first chapter ordains, that public instruction throughout the empire is confined to *The University*, and that no schools, of any kind, may be formed without the authority of its head, and by graduated members of it. Subject to this rule, and to such other rules as may be promulgated by Bonaparte, the seminaries in each diocese are dependent on the archbishop or bishop, who appoints and dismisses professors, &c. The imperial university is composed of as many *academies*, or provincial universities, as there are courts of appeal in the empire. And the schools belonging to each academy are arranged in the following order: 1. The *Faculties*, for the more profound sciences, and conferring of degrees; 2. The *Lyceums*, for classics, history, logic, and the elements of mathematics and physics; 3. The *Colleges*, for the elements of the classics, history, and the sciences; 4. *Schools kept by private masters*, in which the instruction approaches that of colleges; 5. *Boarding-schools*, in which the instruction is still less severe; 6. *Primary schools*, where reading, writing, and the first rules of arithmetic, are taught. All the schools must take, as the basis of their instruction, "the precepts of the Catholic religion;" fidelity to the emperor, and the Napoleon dynasty, "*the preserver of liberal ideas in France*;" and obedience to the statutes of the university, whose object is *uniformity* of instruction. All the professors of theology are bound to conform to the provisions of the edict of 1682, concerning the four propositions contained in their declaration of that year (What this refers to we do not know). The faculties are four in number—viz. Theology, Law, Medicine, Mathematics (including Physics,) and Literature. There are as many theological faculties as there are metropolitan churches; and there will be one at Geneva, and one at Strasburgh, for the reformed religion. In each faculty



there are bachelors, licentiates, and doctors. The qualifications for each degree, and the rank and titles of graduates, &c. &c., are minutely detailed. The government has an absolute authority over all the functionaries of the university. These "promise obedience to the grand master in all he shall command them, for our service and the benefit of instruction." They cannot quit their functions without his leave. They are subject to a censorial censorship, the inflictions of which in some cases are severe. They are bound to inform the grand master of whatever may come to their knowledge, contrary to the doctrines and principles of the university. To crown all, the grand master nominates to all the high offices of the university, removes the professors, &c. from one academy to another (as is done here to excisemen), and fixes, with the aid of a council, the regulations of the different schools; and he is himself *nominated by and removable at the will of the emperor*.

Such is the general organization of this gigantic establishment, this tremendous

instrument of good or evil, by which the education of the rising race is wholly monopolized by the state. What is said on the subject of educating the lower orders, is vague and indeterminate; and doubtless one object of Bonaparte, in thus acquiring the complete sovereignty over the minds as well as the bodies of his subjects, is, to have it in his power to withhold from them all knowledge which will not tend to mould them to his will. So much is it the object of this system to destroy the free exercise of individual judgment, and to produce a slavish uniformity of opinion, that it is made *criminal* to use in school any book, even a primer, which has not been sanctioned by the sign-manual of the emperor.

## UNITED STATES.

A bed of coal, four miles in length, is said to have been discovered in Ulster county, in the state of New York. Samples have been laid before the corporation of that city; and it is expected that the supply will be ample.

## LIST OF NEW PUBLICATIONS.

## THEOLOGY.

A general and connected View of the Prophecies relative to the Conversion, Restoration, Union, and future Glory of the Houses of Judah and Israel; by the Rev. G. S. Faber, D. D. Vicar of Stockton-upon Tees. 2 vols. 8vo. 16s.

Sermons on a Future State, and mutual Recognition of each other, and on other Subjects; by the Rev. R. Shepherd, Archdeacon of Bedford. 8vo. 6s.

The Economy of a Christian Life, or Maxims and Rules of Religious and Moral Conduct, arranged from the Scriptures, and adapted to Christians of every denomination; by the Rev. W. Bingley, A. M. F. L. S. 2 vols. 12mo. 8s.

Remarkable Particulars in the Life of Moses; by J. Campbell. 4s.

Remarks on a recent Hypothesis, respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis; by W. Bennet. 2s. 6d.

Strictures on the Origin of Moral Evil, in which the Hypothesis of the Rev. Dr. Williams is investigated; by W. Parry. 2s. 6d.

A Reply to "Remarks on a Recent Hypothesis, respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis, by the Rev. W. Bennett." In Eight Letters to that Gentleman; by J. Gilbert. 3s. 6d.

A Catechism compiled from the Book of Common Prayer; by William Buckle, A. M. 2s. On Fine Paper, 3s.

## MISCELLANEOUS.

Memoirs of the Public Life of the late Right Hon. Charles James Fox; by R. Fell. 4to. 17. 11s. 6d.

Truth and Error contrasted, in a Letter to a young Gentleman, in answer to his Apology for joining the Methodists. 1s. 6d.

The Fall of Cambria; by Joseph Cottle. 2 vols. foolscap 8vo. 14s.

Marmion, a Tale of Flodden Field, in Six Cantos; by Walter Scott, Esq. 4to. 17. 11s. 6d.

An Etymological Dictionary of the Scottish Language; by John Jamieson, D. D. 2 vols. 4to. 4l. 4s.

The Crusaders, or the Minstrels of Acre: a Poem in Six Cantos. 4to. 12s.

## RELIGIOUS INTELLIGENCE.

## GREAT BRITAIN.

## CURATES' BILL.

We are truly happy that Mr. Perceval, with a perseverance which does him the greatest honour, has again brought before parliament his bill for improving the condition of stipendiary curates. The object of the measure is to provide competent salaries for curates who reside on livings on which the incumbents do not reside, and which are sufficiently valuable to admit of the increased charge. The bishops are already empowered by law to assign salaries to the amount of 75*l.* a year, with the use of the parsonage-house, or an allowance instead of it. Mr. Perceval's bill proposes to give the bishops the farther power, in cases where the annual value of a living, on which the incumbent does not reside, shall exceed 400*l.* to assign to the resident curate one-fifth of the value of the benefice; with a provision, that in no case shall he have a power to assign more to any curate than 250*l.* per annum. What we chiefly regret in this measure is, that any discretion should be left to the bishop, with respect to the quantum of salary: he can in no case give more than the specified proportion; but he may in every case give less. We have heard a variety of objections urged against the bill in question: but they have appeared to us to be futile in the extreme. The measure, as far as it goes, is certainly called for, by every consideration of justice and policy; by the claims, too long unheeded, of a most meritorious but suffering class of men; and by a regard to the best interests of the community. We only wish it could have been carried farther, so as to provide a sufficient salary for a resident clergyman in every part of the kingdom without exception. A greater benefit than this could not be conferred on the community by any minister. We understand that a similar bill will be brought in for Ireland.

## MISSIONS OF THE UNITED BRETHREN.

The *Hottentot* congregation at *Bavianskloof*, near the *CAPE OF GOOD HOPE*, consisted, at the close of the year 1806, of 523 persons, viz. 104 communicants, 338 baptized adults and children, and 81 candidates for baptism.

One of the missionaries at *Spring Place*, in the *CHEROKEE COUNTRY*, writes, that "the good disposition of the Indians toward us has not ceased, but rather increased; and more of them have applied to us this summer, to admit their children into our school." "It is rather singular that the Indians have become so desirous to send their children to school, though chiefly to learn English. But whatever their motive is, I believe that our Saviour has gracious views in permitting it. I have found the difficulties in learning the Cherokee language insurmountable; and it often comes into my mind, whether it may not be with this nation as with the *Hottentots*, who first learn Dutch, and then hear in that language the word of God declared unto them."

The labours of the Brethren at *Bethany Hope*, and *Friedburg*, in *NORTH CAROLINA*, among the negroes, continue to be blessed; and several have been baptized. A farther extension (as far as their funds will permit) of the missionary labours of the American Brethren among the negroes, is under contemplation.

Things continue to wear a promising appearance among the *Esquimaux* on the coast of *LABRADOR*. The work of conversion, begun among them two years since, has been increased and established; and the schools, both of children and adults, "continue to be held, with the Lord's blessing."

## MISSION TO TARTARY.

In the letters lately received from the missionaries at *Karass*, they state their having sent Mr. Paterson, one of their number, to visit the *Sonná* people (for an account of whom, see our volume for 1805, p. 52), one of the most powerful of the mountain tribes, and who still retain the Christian name. This journey, though extremely hazardous from the disturbed state of the intermediate districts, has been undertaken in the hope of preventing their renouncing, as too many of the neighbouring tribes have done, the Christian name, and submitting to the degrading influence of Mahomedan delusion. The plague raged dreadfully among the neighbouring Tartars, but, by the blessing of God on the means which they employed, the missionaries had succeeded in preventing the evil from coming among



them, and even in restoring to health several of their neighbours who were afflicted with it. They mention this circumstance in their letters to the Sonna people, and offer to communicate to them a knowledge of the means which they had so successfully employed to arrest the ravages of this dreadful distemper.

Letters of a still later date, the 26th of January 1808, have been received in town from Karass. The violence of the plague had somewhat abated; and all the missionaries, excepting Mr. Brunton, continued to enjoy tolerable health. The paper and types sent out by the British and Foreign Bible Society for the purpose of printing the Turkish Scriptures, had not reached Karass; they were therefore proceeding with a small edition of the New Testament on Russian paper, intending to print a corrected edition, of a much larger size, on the paper and with the types which they expected shortly to receive.

## BAPTIST MISSION IN BENGAL.

Very interesting details respecting the progress of this mission have lately been received, extracts from which we shall take a future opportunity of laying before our readers. During the year 1806 the missionaries had baptized twenty-two persons. The number of native members now belonging to the church at Serampore is seventy-five, the greater part of whom continue to give satisfaction by their conduct, and some employ themselves in making known the Gospel to their countrymen. A mission among the *Burmans* has been attempted, and with a fair hope of success. The particulars will be given hereafter. The printing of the Scriptures in the Oriental languages proceeds without intermission. The liberal donation of 2,000*l.* by the British and Foreign Bible Society, towards promoting this object, proved a most seasonable aid.

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## VIEW OF PUBLIC AFFAIRS.

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### CONTINENTAL INTELLIGENCE.

THE king of Sweden has replied to the declarations of war made against him by Russia and Denmark. The former he charges with the grossest treachery, and he supports the charge by authentic documents, which prove not only that attempts were made to seduce the inhabitants of Finland from their allegiance, but that the Russian ambassador at Stockholm had most shamefully endeavoured to tamper with the Swedish officers, and by means of bribes to induce them to abandon the cause of their sovereign and their country. This proceeding, so outrageously subversive of all established usages, has led to the arrest of the Russian ambassador, who, to the disgrace of his government, appears to have acted the base part which he has taken in conformity with his instructions. Both the answers of the Swedish court are drawn up with great ability; and they expose the futility of the reasons on which the courts of St. Petersburg and Copenhagen pretended to justify their hostilities. We were happy to find, in the reply to the Danish declaration, a distinct and solemn disavowal of any at-

tempt having been made by Great Britain to induce Sweden to take any part whatever in the expedition against Copenhagen, or to involve her in war with any of her neighbours. The following passage is remarkable: "The court of London has since fully justified this enterprise; and the experience of every day justifies it. Numerous French armies remained in Lower Saxony, and overawed the North; there were still nations to subjugate, ports to shut, and forces to direct against England; they were to penetrate thither whatever the expense might be; they would have acted in any case, and under any pretence that might be offered; and yet, now, it is the expedition against the Danish fleet which is the rallying word of the whole league." "But injustice and falsehood find their end, and honour and truth will triumph in their turn. His majesty, relying on the justice of his cause, and reigning over a brave and loyal people, so often tried by dangers, and always supported under them by the Almighty, hopes that the same providence will vouchsafe to bless his arms, and restore to his subjects a safe and honourable peace, to the confusion of his enemies."

The warlike preparations of Sweden

proceed with great vigour. A levy of 150,000 has been made without difficulty, and the whole population of the kingdom are eagerly employed in acquiring the use of arms. The Swedish fleet has been completely equipped for service, and would of itself have been capable of preventing a descent from the shores of Denmark. It has since been joined by a British squadron of considerable force, which will shortly be reinforced by a second squadron, and by a large body of troops. The occupation of Norway, and of one or two of the islands in the Baltic, and an attack on some of the Russian ports in that sea, are said to be the object of the armament; the command of which is given to admiral Sir James Saumarez, and general Sir John Moore.

The expected revolution has at length commenced in Spain. The king has abdicated the throne, and his son, the prince of Asturias, has been proclaimed in his stead. The prince of the Peace has been arrested, and his accumulated wealth, to the amount of three or four millions sterling, confiscated. The ostensible agents in this transaction have been the ancient *grandees* of Spain; and the French general Murat, though at the head of 50,000 men, has as yet taken no active part in it. We have very little doubt, however, that the whole has been brought about by French intrigue, and that they remain apparently unconcerned spectators of what is passing under their eyes, merely to save appearances, and to pay court to the pride of the Spaniards, by making the revolution appear to be their own act.

In Portugal, the pressure of famine is said to have been so great that Junot authorised an application to Sir C. Cotton, who commands the blockading squadron, for a relaxation of the blockade in favour of vessels loaded with provisions. Sir C. Cotton has applied to government for instructions. We shall be glad to find that it is deemed right by our government to permit the necessary relief to be imparted to the wretched Portuguese.

#### EAST INDIES.

One of the petty rajahs in the upper

provinces of Bengal, having refused to pay his stated tribute, and having acted contumaciously in other respects, it was found necessary to employ force to reduce him to submission. He betook himself to a strong mud fort between Agra and Delhi, where he concentrated his force, and endured a siege of four weeks. A breach having been effected on the 24th of November, an assault was made on the fort; but so obstinate was the resistance, that our forces were obliged, notwithstanding the most heroic efforts, to withdraw from the combat with a great loss both of officers and men. Five hundred of our men are said to have been killed and wounded on this occasion, among whom were twelve officers killed, and twenty-one wounded. The rajah abandoned the fort in the night, and it was taken possession of in the morning by our troops.

With the exception of this unfortunate affair, the whole of our Indian dominions are stated to enjoy profound tranquillity; and the state of the finances is represented as greatly improved. An expedition had been undertaken, it was supposed against Manilla; but the issue of it was not known when the last accounts left Madras.

#### AMERICA.

Mr. Rose, who went out last year charged with a special mission to the American government, has returned to this country. The result of his mission is said to have been the adjustment of the differences respecting the Chesapeake. In that case, however, it seems extraordinary that the president's proclamation, interdicting the entrance of our ships of war into the waters of the United States, should not have been annulled. The embargo also is still continued; but Mr. Madison, the American secretary of state, is said to have declared that that measure was not dictated by any sentiment of hostility towards Great Britain, but was merely precautionary, in consequence of the present uncertain state of the world.

#### GREAT BRITAIN.

##### PARLIAMENTARY PROCEEDINGS.

The variety of important business which has come before parliament during the

last and present month, will preclude us from doing more than merely giving an outline of its proceedings.



1. The attack on Copenhagen has occasioned numerous debates in both houses. The tendency of these debates, and of the information which they have elicited, especially when combined with recent events, has been, as we conceive, to render the justification of our government more complete and satisfactory. The Danish fleet was manifestly destined by Bonaparte to become an instrument of his vengeance against this country; and no one can for a moment doubt that he would have found means to possess himself of it, had it not been placed beyond his reach. The measures required to accomplish this object are certainly to be deplored; but they appear to us to have been measures strictly defensive, and not to have gone beyond the necessity of the case. Nor have the Danes themselves, in the moment of their keenest exasperation, ventured to allege that the officers, who were entrusted with the management of the expedition, did not conduct themselves with every degree of generosity, humanity, and even tenderness towards them, which was consistent with the execution of their orders.

2. Much of the time of both houses has been occupied in hearing evidence on the subject of the orders in council of the 11th of November last. The result of this examination has been to shew, that the measures of restriction adopted by America (*viz.* her non-importation act, and the embargo of her shipping) were not the effect of these orders, but that they passed previously to the arrival in that country of any intelligence respecting them. Whatever injury, therefore, our commerce may have sustained from the restrictive enactments of the American government, would have been produced in an equal degree had the orders in council of the 11th November never appeared. That Bonaparte had adopted the most vigorous measures for the exclusion of British produce and manufactures from the continent of Europe, and had manifested a fixed determination to render those measures effectual, some months previous to the 11th of November, has also been established in evidence. That he would have attained his object more easily and completely, had he been able to draw supplies from neutral states, is obvious. No pressure, for example, would have been felt on the continent from the scarcity, and consequent high price, of sugar and coffee, if neutral ships

could freely import those articles: and while they could with equal freedom carry away the produce and manufactures of the continent, for the supply of South America and the foreign West-India islands, the demand for English manufactures would necessarily be less in that part of the world than it is at present. It appears, therefore, that the orders of council have not operated to diminish our trade, but rather to prevent the extreme depression of it. A doubt, however, may be entertained, whether the colonies of France and Spain in the West Indies ought not to have been placed under a strict blockade, as far at least as respects the export of such articles of their produce as come into competition with the productions of our own colonies.

3. A bill was brought into parliament at an early period of the session to prohibit the granting of places in reversion, which in itself was obviously both just and politic, and which came recommended by the committee of finance, as the first of a series of measures of economical reform which it was their intention to propose. This bill passed through the house of commons with scarcely a dissenting vote. In the upper house it received the support both of ministers and their political opponents; but was, nevertheless, thrown out by a large majority, obtained, as it would appear, through the influence of the court, in opposition to both parties. On investigating the Journals of the house of lords, it appeared that a large number of proxies had been transferred from the hands of ministers to those of lords who were adverse to the measure, on the day preceding the division which decided its fate. This circumstance produced a lively sensation both in the house of commons and in the nation at large. The lord mayor, aldermen, and common council of London, came to an unanimous resolution of expressing, in a petition to the house of commons, their deep concern that, notwithstanding all the sacrifices which had been made by the people, and all the gross abuses which had been found to exist in the public expenditure, and which they had trusted parliament would have adopted effectual measures to reform, this first step towards reformation should have been unhappily frustrated; and praying the house not to relax in their endeavours for enforcing a rigid economy, for preventing future abuses, and for abolishing

all unnecessary places and pensions, as well in reversion as otherwise, as the best means of consolidating the strength of the empire and calling forth the energies of the people.

Another bill to the same effect, only altered in point of duration, so as to suit the forms of parliament (which do not permit the same bill which has once been rejected to be again presented during the continuance of the same session), has been brought in by Mr. Banks, the chairman of the committee of finance, and, after passing through the lower house, has been sent up to the lords, many of whom have again indicated their intention to oppose its farther progress, on the ground of its being an improper interference with the ancient prerogatives of the crown. The bill is to be in force to the end of the next session of parliament, and till six weeks after the commencement of the subsequent session. We feel no small degree of solicitude that this bill may pass into a law, not so much on account of the intrinsic magnitude of its object, as on account of its obvious reasonableness and propriety. We are persuaded that if a majority of the house of lords, under the pretext of regard to the rights of the crown, shall continue to reject a measure which is so unexceptionable in itself, and which is supported by the almost unanimous voice of the commons of England both in and out of parliament, they will do more to lessen the fair and constitutional influence of the crown, and to alienate the minds of the people, than could be effected by all the arts of all the Jacobins in the kingdom. The king from the throne has recommended to parliament measures of economy and retrenchment; the commons have proceeded to act on that recommendation; the people have looked forward with anxiety to the effect of their labours; and yet the lords, or rather a part of them, declare, in opposition to the united sentiments of the king and the people, that the work of reform shall not proceed, but shall be crushed in its very commencement. We earnestly hope that they may be led to see the pernicious effect of such a contest, and to desist from prosecuting it.

4. Under the head "Religious Intelligence" we have adverted to the bill, which is in its progress through the house of commons, for enabling the bishops to assign competent salaries to stipendiary

curates, in cases where the incumbents do not themselves reside. This beneficial measure we trust will at length be carried. It has become the more necessary, because (as we feared would be the case\*), the effect of Sir William Scott's act, for enforcing the residence of the clergy, appears to have been only to increase the instances of non-residence, and to legalize the practice. On this account we are happy to perceive that a list of all the non-resident clergymen in the kingdom, with a specification of the causes of their non-residence, has been required by the house of commons. The state of the church of Ireland has also occupied the attention of parliament, and bills have been brought in "for enforcing the residence of spiritual persons on their benefices in Ireland," and for more effectually providing for the building and rebuilding of churches, chapels, and glebe-houses, and for the purchase of glebe-lands, glebe-houses, and impropriations," in that country.

5. A committee of the house of commons has been appointed to inquire how far the evils attending lotteries have been remedied by the existing laws, and to report what farther measures may be necessary to that end. This committee has not yet finished its investigation, but it has made a report to the house, which indirectly admits the inexpediency of continuing state lotteries, but proposes, in case they should be continued, several remedial regulations, which seem likely to obviate much of their evil, and which we trust will be adopted on the passing of any future lottery bill.

6. From accounts laid on the table of the house of commons, it appears that the official value of imports into this country from Europe, Africa, and America, in the year ending the 5th of January 1806, was 24,272,468*l.*; 5th of January 1807, 25,089,136*l.*; and 5th of January 1808, 25,406,330*l.* The official value of exports of foreign merchandize at the same periods was, 9,950,568*l.*, 9,124,499*l.*, and 9,395,283*l.*; and of British produce and manufactures, 25,004,337*l.*, 27,402,685*l.*, and 25,190,762*l.* The value, however, at the market price, is much greater. This last item, for instance, when valued at the market price, makes 40,479,865*l.*

7. The charges brought against the

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\* See vol. for 1802, p. 265; vol. for 1803, pp. 222, 226, and 289.



marquis of Wellesley for his conduct towards the nabob of Oude, were made the subject of debate in the house of commons on three different nights. The decision of the house was in favour of the marquis. The question respecting his conduct towards the nabob of Arcot has not yet been brought forward.

8. A select committee of the house of commons has been appointed to investigate the affairs of the East-India Company. The inquiry is to be directed not only to the state of its financial and commercial, but also of its political administration.

9. Petitions from the Roman-catholic body in Ireland have been presented to both houses of parliament, praying to be relieved from the disabilities under which they labour. They are to be taken into consideration early in May.

10. In the mutiny act a clause has been introduced, which tends to restore the system of unlimited service in the army. Seven years had been fixed, by Mr. Windham's act of last year, as the term of service to all who should thenceforward enter the army: the clause in question leaves it to the choice of the individual to enlist either for seven years or for an unlimited period. We cannot but regret that a plan which promised greatly to add both to the respectability of the army and the comfort of the individuals composing it, should be in the slightest degree infringed. It is no satisfactory plea to say that an option is still left to those who enter: the lower classes are allowed to be thoughtless and improvident; it is surely expedient, therefore, that the legislature should guard against the effects of that thoughtlessness and improvidence, by wise and appropriate regulations.

11. Lord Castlereagh has brought forward his plan for internal defence. Our regular and militia force he stated to amount to 200,000 rank and file; to which he proposes to enable his majesty to make an addition of 50,000 men, whenever there may appear to be a necessity for it, by means of Mr. Windham's training bill. Two hundred thousand men are already enrolled under that bill, from whom it is his intention that 50,000 shall be selected by ballot, who shall be ready, at a moment's warning, in case of invasion or the appearance of invasion, to fill up the ranks of the regular army to its full complement of

250,000 men. The actual number of volunteers in Great Britain he stated to be 290,000; besides which, he proposes that a local militia of 60,000 men shall be raised by ballot, to be apportioned in the different counties, according to the extent of the existing volunteer force in each county, in such a manner as that the number which the volunteers may fall short of six times the quota of the national militia shall be supplied by the local militia; the local militia being always augmented in proportion as the volunteers decrease; a permission also being given to volunteer corps to place themselves on the footing of local militia, in which case the whole expense of their establishment will be defrayed by government. In the local militia, no substitutes are to be permitted, but heavy fines are imposed on those who, being balloted, refuse to serve, unless they shall become volunteers entirely at their own expense. Those who enter voluntarily for four years are to have a bounty of two or three guineas. The persons liable to the local militia are, all between the ages of eighteen and thirty-five who are not volunteers. They are to be embodied in each county for twenty-eight days in the year (during which they receive pay and are subject to martial law), besides being drilled at other times; but they are not to be marched out of the county except in case of invasion. We should be glad to see the greatest part of our volunteer corps convert themselves into this preferable species of defensive force; in which case we should be disposed to consider our military means, reasoning according to human probabilities, to be equal to every purpose of internal security. There is one part of the bill which strikes us as being peculiarly oppressive: we mean that which allows no exemption from the local militia to those who are serving by substitute in the national militia. This clause we trust will be modified in the committee.

12. Notwithstanding the depression of our foreign commerce, the finances of the country appear to be in a prosperous state. The surplus of the consolidated fund for the year ending the 5th of April 1808, amounts to four millions and a half, whereas it has seldom exceeded three millions in former years. In consequence of this circumstance, and of the large revenue derived from the tax on property, the loan to be negotiated for

the present year, exclusive of four millions of exchequer bills, is only eight millions. The interest of this sum will be provided for in the following manner—viz.

Short annuities falling in, 380,000*l*.

Saving in management of

funds, 65,000

Improvement in the mode

of collecting the assess-

ed taxes, with some

small additions thereto, 125,000

Modifications of and ad-

ditions to the stamp

duties 200,000

—————770,000

13. The sinecure office of surveyor of the petty customs has been abolished.

14. Bills have been brought into parliament for building two more bridges across the Thames; one at Vauxhall, and the other near Somerset House.

#### NAVAL INTELLIGENCE.

A Danish 74-gun ship has been taken and destroyed on the coast of Zealand.

Sir John Duckworth, after a fruitless cruize in search of the Rochefort squadron, has returned to Plymouth. No certain intelligence has as yet been received of the course pursued by that squadron.

The little island of Mariegalante, in the neighbourhood of Guadaloupe, has been captured by a detachment of seamen and marines from three of his majesty's frigates.

### ANSWERS TO CORRESPONDENTS.

WE have to acknowledge the receipt of a letter from Mr. NEVILLE WHITE, the brother of Henry Kirke White, adverting to a passage in our Review of his brother's Remains, wherein we express an apprehension lest the avowed difference in the religious sentiments of that amiable young man and his biographer, Mr. Southey, should have deprived the reader of letters and compositions that would have proved interesting to him. He states that apprehension to be wholly unfounded. "I deem myself," he says, "called upon publicly to acquit him (Mr. S.) of a charge so unjustly applied." "All my poor brother's papers have passed through my hands, and I have not discovered, in a single instance, that Mr. Southey's principles have prevented his selecting any piece for publication that was worthy of public notice." "The candour and liberality exhibited by Mr. Southey, throughout the whole of this business, has excited the warmest emotions of gratitude in the heart of the family of H. K. White, and they think they have cause to be satisfied with the way in which he has performed his sad office." We have real pleasure in laying this information before the public.

G. L. somewhat mistakes our sentiments on the question, "Whether the heathens can be saved without the knowledge of the Gospel." We perfectly agree with him as to the awful fact, that, as far as we can judge, few, if any, among them can be regarded as fearing God and working righteousness. And in this fact there surely is enough to stimulate the zeal and compassion of Christians, even if they should find some difficulty in resolving the abstract question, Whether a heathen can in any case be saved without the explicit knowledge of Christ.

We are much obliged to E. W. B., but we must decline the insertion of his letter.

MR. FABER's letter; Q. E. D.; J. S.; TALIB; REGINENSIS; *the tract from Olney*; FRATERNICUS; OXONIENSIS; C. C.; G. B.; T. A. M.; AN ENEMY TO PREJUDICE; O. C.; EVANGELICUS; CELIA; CANTAB; MONITOR; A COUNTRY CLERGYMAN; N. B.; and E. B. have come to hand, and will receive due attention.

The lines sent by G. B. have already appeared in the Christian Observer.

AN INQUIRER's letter, and the promised verses on the SLAVE TRADE, in our next.

WE heartily wish we could contrive to please both T. S. and all our other readers. Does T. S. mean to say, that it is of no use to attempt to fix the meaning of the prophetic Scriptures? He must be aware, that, though such disquisitions are distasteful to him, they are highly interesting to many excellent persons, who might justly complain if this branch of sacred literature alone were excluded from our pages. T. S. objects to the number of names sometimes inserted in the Obituary; not a few, on the other hand, find fault with the scantiness of the list. We can assure T. S. that we never have any objection to record good Lives and happy Deaths, which come to us properly authenticated.

CORNELIA seems to us to mistake the import of the expression to which she objects.